

The Outlook of Missions

Volume XII
Number 5
May, 1920



Rev. David B. Schneder, D.D., Japan; Rev. William E. Hoy, D.D., China

UNITED IN SERVICE FOR CHRIST

Are You Coming
to a
**MISSIONARY
CONFERENCE ?**
ONE OF THE SUMMER WEEKS

Select Your Entrance

	Frederick, Md., July 10 to July 17 Newton, N. C., July 20 to July 25	Consistory
Woman's Missionary Society	Tiffin, Ohio, July 24 to July 31 Lancaster, Pa., July 31 to August 7	
	Through many windows you will look in and receive: BROADENED KNOWLEDGE OF MISSIONS TRAINING FOR LEADERSHIP DEEPENING OF LIFE PURPOSES INFORMATION and INSPIRATION REST and RECREATION GOOD FELLOWSHIP	
Young People's Societies		Sunday School
	Ridgeview Park, Pa., August 2 to 8 Collegeville, Pa., August 9 to 15 Mission House, Wis., August 16 to 22 Indianapolis, Ind., August 25 to 29	Congregational Missionary Committee
Personal Recognition of a Great Opportunity		

In this day of forward moving and intensified activity on the part of the Church, it is necessary that every local church body, in order to keep up the pace, should have more leaders, well-trained. Every organization of the church should arrange to send at least one delegate to a summer missionary conference. Missions is considered the actuating force in the Church.

The entrances to the conferences should be **MANY** and **WIDE**.

For further information, address the

MISSION STUDY DEPARTMENT
Reformed Church Building, Fifteenth and Race Sts., Philadelphia

The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States

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Subscription, 50 cents per Year, Payable in Advance

Send all Remittances to "The Outlook of Missions," Room 306, Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.



The Quiet Hour



Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me,

—John 14: 6.

"As we meet and touch each day
The many travelers on our way,
Let every such brief contact be
A glorious, helpful ministry."

If a social order should be established in which His ideals should have the mastery, all life would be different.

—G. CAMPBELL MORGAN.

When all the world stands heaped in silent hills
About the dying sun I hear the stars
Start singing.

—W. J. TURNER.

Surely, if anything has been written into history, it is that Jesus Christ, and He alone, is the world's only hope and only Saviour of mankind.

—HOWARD AGNEW JOHNSTON.

"Not without design does God write the music of our lives. Be it ours to learn the time and not be dismayed at the 'rests'! They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote."

In motive and in method the missionary propaganda has led all the forces of civilization which make for a better world. The Christian extension movement has now reached the point where we may class it among the supreme facts of history.

—CORNELIUS PATTON.

Believing in Christ means self-committal, self-surrender, risking everything on Christ. It does not mean simply resting on His finished work; it means believing in Him and the life He lived, in the things for which He stood. It means taking Him as Lord and Master.

—J. D. JONES.

Out of the self that would hoard
Thy gifts and leave others in tears;
Out of life's weariness, Lord,
That grows with the growth of years,
Lift us, O Lord.

—MRS. J. D. BROWNE.

Take a wide survey of the world today. No figure so colossal as that of the person of Christ can be seen through all the centuries. Even distance does not diminish its proportions or dim its glory.

—ARTHUR T. PIERSON.

"On the wings of the outspread morning
Let me reach Thy golden light—
To know my path with Thy knowledge,
To see my way with Thy sight!
For without Thy light to lead me
I shall choose my gifts in vain,
And the glitter of earth shall be dearer
Than the life of Thy cross of pain."

This world is man's problem, put into his hands to subdue to his dominion and build into order and beauty and blessing. It rolls a fearful burden on his shoulders and he may well stagger under it—at times have doubts and feelings of discouragement and despair. But the very greatness of the task calls out his supremest powers and thereby gives promise of success.

—JAMES H. SNOWDEN.

Form and polish and culture are all good but not as substitutes for genuineness. The supreme need of the hour is passion for religious reality. When this note once grips the heart of our people we shall be able to play our part in the life of the world and give to all the sons of men the thing that they most need—the vision of God consummating a true democracy of men and nations.

—EDWIN A. McALPIN.

THE PRAYER



RACIOUS Father, Fountain of wisdom, in Whom are hid all the treasures of knowledge, we thank Thee for the light and truth which Thou dost send forth to guide those who seek Thee. Especially do we praise Thee for the revelation of Thy nature, will and purpose which Thou hast granted us in Jesus Christ our Lord. Help us to walk in the light and to have fellowship with Thee. We ask it in His name. Amen.

—JOHN GARDNER.

THE OUTLOOK OF MISSIONS

VOLUME XII.

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NUMBER 5.

Let Us Keep On Marching



GREAT stress has been laid by the Leaders of our Forward Movement on the command of the Lord to His children as they stood on the banks of the Red Sea. They could not have chosen a more inspiring motto. Nothing is finer than the hymn, "Forward Be Our Watchword!"

From all the glowing reports at hand, we are ready to believe that our Church will go "dry shod" through the Red Sea! There can be no doubt about the great success of the Campaign to raise \$10,850,000. It is a splendid piece of Christian statesmanship.

Israel crossed the Red Sea, but that did not land them safe in Canaan. There were many foes and fears to conquer ere their feet could tread the "land flowing with milk and honey." So we will have many difficulties to overcome before we can realize the highest hopes for our Church.

This is no time, however, to worry about the "ites" that are in the land and that we must face and subdue in order to lead our old, historic Church on to the path of lasting progress.

What we need to do, now, is to woo and win those congregations, and the members in every congregation, who have not yet come across with their pledges towards the Budget of the Forward Movement. Until every church, and the last member in every church, of our Denomination will be on the list of givers, "the Canaanite will be in the land."

God bless the noble men and women of our Forward Movement Commission, who, with unwearied steps, have tried to lead all of us on to higher levels from which we may behold the glory of the coming of the Lord.

Interchurch as Pre-eminent Plan to Meet World Problem

HN eloquently forceful interpretation of the Interchurch World Movement, written by Dr. Cornelius H. Patton, Secretary of the Home Department of the American Board of Commissioners for Foreign Missions, is now ready for publication and distribution. Dr. Patton is a leader in activities of the Congregational churches.

In his article on the Movement, Dr. Patton says in part:

"The church in America has learned the lessons of the war too thoroughly to be content with a policy of marking time. To mark time in this age, or any other age, is to go backwards.

SPIRIT OF THE AGE.

"If the Interchurch World Movement has come with a rush—almost taking our breath away, as its world-embracing plans have emerged and denomination after denomination has fallen into line—it should not cause us to doubt or lead to a state of bewilderment; all this is in keeping with the spirit of the age in which we live. We should rather rejoice to see the church clearly in the lead of the forces which make for the spiritual and moral betterment of mankind.

"The aim of the Interchurch World Movement is spiritual and practical. It disclaims any responsibility in the realms of doctrine and policy. Organic unity is not its purpose. Its objectives can be ac-

complished without alteration of creed or polity. No co-operating board need change its structure or consolidate with any other board. The Movement takes the framework of denominational organization as it finds it. The Interchurch World Movement seeks to become a League of Service.

"The world cannot wait for the church to settle all its difficulties of an intellectual and ecclesiastical nature; the world demands the simple Gospel of helpfulness in the name of Christ.

PROGRAM OF ADVANCE.

"What is aimed at is a program of advance in which each branch of the church shall perform its task not in isolation, but as a part of the whole."

Dr. Patton goes into an analysis of the various departments of the Interchurch World Movement and their plans, from the standpoint of the minister, and also from the standpoint of the practical business man. Then he says:

"As laymen and ministers have come to understand the scope and spirit of these plans they have, in increasing numbers, reached the conviction that the Movement is calculated to meet the new world situation as nothing else could have done. They have said, 'How sensible, how businesslike, how inevitable. This is the thing which, under God, can save the day.'"

How Missionaries Aid Commerce

To the missionary China owes her expertness in printing, as well as cotton and fruit agriculture.


Siam has become proficient in tanning leather through the scientific aid of missionaries.

Brazil and India have increased the food production of their soils through the guidance of men of the missions.

Japan is richer through the introduction of American fruit trees by the advance agents of Christianity and progress.

Natives of South Africa, formerly unemployed, now earn wages in sugar plantations and in the cultivation of cocoa beans, introduced by missionaries.

"Here Comes the Bride"

O anticipation of wedding music; no fragrance of flowers; no beauty of soft shaded lights falling on the myriad hues of tulle-frocked bridesmaids; no white-veiled loveliness of waiting bride—for the little Albanian bride-to-be, who stood on the threshold.

It was the workroom of the American Red Cross in Tirana, Albania. Scarcely a sound could be heard above the steady hum and whir of one hundred sewing-machines, busily plied by tired-looking Moslem women, whose heavy veils had been laid aside, in the absence of men. About the long board tables, many women were carefully cutting and piecing, under the supervision of several Red Cross women, who passed among them, offering a word of advice here, and a bit of encouragement there, where the art of American sewing was found difficult to master. The Red Cross sewing-room had been opened for the benefit of destitute women with families who would have starved without the sewing given them by the Red Cross.

At the sound of the opening door, the Red Cross woman in charge went forward to welcome the newcomer, and then paused, in surprise, for the figure standing there was a mere slip of a girl, not more than thirteen, and as heavily veiled as the oldest of the women workers. She waited timidly until the Red Cross woman led her into the room, and questioned her.

"I have come to work with the women. I would like to learn American sewing," the child said.

"But you are so young," the Red Cross woman demurred, "I can't let you work here all day long as the women do. Why don't you attend the Red Cross school in the morning, and then, perhaps, we can open another class in the afternoon where you and your little friends may sew for an hour or two."

Wearily but patiently the little girl explained—"I am not a child. See—I am wearing the veil. I am to be married in

two weeks, and my mother has said that I may come here to make my clothes. But I cannot work with the children—I must do the work of the women. I am a woman now.”

The weary pathos of the child's reply brought the quick tears to the eyes of the Red Cross woman. But even the Red Cross cannot overrule the old Moslem idea of marriage—not yet, at least, though many steps are being taken which, it is hoped, will ultimately break down some of the rigor of the Moslem customs. This new case perplexed the Red Cross workers. They could not turn the child-bride away, for in her lay an opportunity for service that could not be passed by. Neither could they place her at the harder, more confining work of the women who were laboring solely for the support of their families.

Thus, the bride's class first came into being, and now, many other little girls, none of them more than thirteen, are happily and busily at work in an afternoon class, chattering and giggling as they lovingly stitch the little garments that are to be their wedding clothes, for the American “trosseau” has come to Albania for the first time.

They are still going to be married at thirteen—under-nourished, listless little victims of a semi-barbaric religion and belief. But though the Red Cross has not yet succeeded in affecting a change in this custom, at least the little brides will have some new ideas of sewing, and will, for the first time, learn the value of physical exercise, for after the two hours of sewing are over, the teacher from the Red Cross school comes to the workroom to give them setting up exercises and gymnastics that take the kink from their flabby little muscles, and put a flush of health in their pasty, tired faces. It is a beginning in the right direction; and, through time and patience, the Red Cross hopes to force the wedge of American ideas as to women's freedom even more effectively beneath the roots of an age-old belief.

Striking Sentences From Great Speech

BY DR. CHENG CHING-YI.

To neglect the divine call is a sin, and to shrink from such a great responsibility is unpatriotic on the part of subjects of the Kingdom of God.

This is the time of times; this is the day of the Lord; and the doors of opportunity are clearly marked with the word “PUSH.”

The Christian Church is facing a great crisis today, and it is our duty to take advantage of this unusual opportunity, which, great as it is, may be only a passing one.

Man after man who used to despise Christianity and would not even glance at its printed pages is now coming to regard it as the hope of China.

Even men who are its strongest opponents recognize that Christianity is a force in the world today.

The Chinese Christians have never been so willing and ready to take part in the divine task of serving their fellow men and of extending the Kingdom of God on earth.

Men and women are ready for service, although they may not always know what to do and how to proceed.

While the Church is in such a plastic and formative stage, it is a matter of life and death importance to help to keep it in the straight and narrow way, especially when it is becoming restlessly active and craving for initiative and responsibility.

The way of getting power is first by getting the spirit of God.

In this movement the Chinese Christians must take the leading part.


Foreign Missions in China are the scaffolding and the Church the permanent building. All our policy and work shall be Church-centric rather than mission-centric.

We must marshal our united forces to accomplish our common objectives.

Mission Study Department

PAUL L. SCHAEFFER, SECRETARY

Program of the Summer Missionary Conferences

 HE outline of the general program as drawn up by the Advisory Committee on Summer Missionary Conferences has been adopted in the main by all of the conference committees.

Early morning devotions.

7.30—Breakfast.

8.30 to 9.15—*Bible Hour*: This period will be devoted to a presentation of the missionary message of the Bible from a popular viewpoint by our strongest leaders.

9.20 to 10.20—*Mission Study Classes*.

1. *The Near East*, by William H. Hall.
2. *The Church and the Community*, by R. E. Diffendorfer. 3. *Tohoku, the Scotland of Japan*, by C. Noss. 4. (Young People's Group), ages about 16 to 20. *Serving the Neighborhood*, a handbook on the theme "The Church and the Community," by R. A. Felton.

10.30 to 11.00—Conference with Home and Foreign Missionaries.

11.00 to 12.00—One of the following three programs will be used at each conference:

Program 1—(a) Institute Hour. (b) W. M. S. Group—Study of Foreign Mission textbook, "The Bible and Missions," written by Helen B. Montgomery, and conducted by leaders trained at the Chambersburg Conference. (c) Mission Band Group.

Program 2—(a) Graded Missionary Instruction for Workers in Sunday School, Young People's Societies and Mission Bands. (b) W. M. S. Group (same as outlined in *b* of Program 1).

Program 3—Conferences in Methods in various groups, such as: (a) Young People, (b) W. M. S. Group (same as in *b* above), (c) Sunday School, (d) Pastors, (e) Mission Bands, etc.

12.30—Dinner. Recreation in afternoon.

5.30—Supper.

6.45 to 7.30—Sunset Service. General Theme—Life Service.

7.45 to 9.00—Platform Meetings.

Among the features of the platform meetings will be the presentation of Mrs. Evemeyer's new pageant, "The House of Brotherhood," lantern slide lectures and stirring addresses on Home and Foreign Missions.

Comments on the Summer Missionary Conferences

The dates of two of the Summer Missionary Conferences, which have been previously announced, have been changed. The Conference at Hood College, Frederick, Maryland, will be held during the week of July 10-17. The Newton, North Carolina, Conference has changed its date to July 20-25.

* * * *

Members of the Women's Missionary Societies will note with interest the place of the Home and Foreign Mission text books on the Conference Program. The arrangement of the program gives the women an opportunity to attend both the class studying "The Church and the Community" and the class studying "The Bible and Missions." They will be also interested to know that the latter class will be conducted by leaders specially trained at the interdenominational conference at Chambersburg.

* * * *

A departure has been made from the program of last year's conferences in the commencement of the Frederick and Tiffin Conferences. At both these Conferences the opening meeting will be held on a Saturday evening. The closing session

will be in the nature of a grand climax on the following Friday evening.

* * * * *

Acting upon the advice of the Publication and Sunday School Board and the Advisory Committee, a program of graded missionary instruction for workers in the Sunday School, Young People's Societies and Mission Bands will be fol-

lowed at the Tiffin and Lancaster Conferences. The program is under direct supervision of the Sunday School Board and is similar to that used in recent years at Mt. Gretna, Collegeville and Ridgeview Park. At Frederick, Collegeville and Newton the *Institute Hour* will be observed in the last period of each morning of the Conference Week.



A GROUP OF BEDOUIN WARRIORS.

Arabian Knights

JULIA HALL BARTHOLOMEW.

MORE than nine hundred years before the time of Christ occurred one of the most wonderful and picturesque spectacles the world has ever known. An opulent and powerful queen decided upon making an important journey; and after elaborate preparation there started out toward the north a camel caravan of superlative Oriental magnificence. A highly cultured royal woman went forth in all the picturesque pomp of the Orient; the object of the journey was not kingdom conquest, but to have converse and association with the wise monarch who was her neighbor,

and famed above all others for learning and elegance of living. In the eyes of his subjects the visit of the queen of Sheba was one of the greatest honors that could have been paid to the ruler that sat upon the throne of David. The queen came from the heart of ancient Arabia, from whence quantities of gold and many precious things had been brought for the erection and adornment of the magnificent palaces and temples of Solomon. Woods of unsurpassed grain and durability, gold, and precious stones, for building purposes, were brought by navies and caravans. Apes, most intelligent of animals; peacocks, most gorgeously beautiful among all birds, were found to add life and spirit



EMIR FEISAL.

to the temple courts and palace gardens. And the queen of Sheba was impelled to visit the monarch who possessed the high sense for splendid beauty, with world renowned wisdom as well.

We would know something of the land from whence came the queen of this fascinating picture. Behold, modern knights have lifted the veil that has kept Arabia a hidden land of mystery. Very recently the eyes of the world perforce are compelled to gaze with real interest upon the Near East. To understand the character of the people one must go far back in their history and the traditions of their race. The name Arab, and of the country, Arabia, is derived from Yarab, a descendant of Shem. Prior to the Moslem domination two faiths prevailed—the Sabeian and the Magian. It is not altogether determined whether the word Sabeian is derived from Sabi, a son of Seth, or from the word Saba, the stars.

Whoever has seen the wonderful starlit nights of the Near East cannot marvel that Assyrian shepherds on the plains studied the heavens by night, and that philosophers and priests evolved a system in which they believed that the stars revealed God to them. Originally the Sabeian faith was pure and simple; they looked up to God through the stars which He had created and addressed prayers to them as vehicles of communication with the Creator. The Sabeian faith was the most prevalent in ancient Arabia. The Magian faith was simple and spiritual originally; they believed in one supreme and eternal God, whose residence was in the sun. There were some followers of the Jewish faith in Arabia, but Judaism never made many converts there. St. Paul went into Arabia, and there were a few converts to the Christian religion. In the seventh century came Mohammed, and ever since then the Moslem has dominated everything. Mecca was a revered city; the well Zem Zem and the Kaaba sacred objects ages before the time of Mohammed. The Arabs have always believed in praying at sunrise, noon and sunset; and also in periods of fasting.

There have always been two types of the race—the roaming Bedouins who dwell in tents; and those who dwell in cities and castles surrounded by palm trees, orchards and vineyards.

A city in Yemen had sixty temples, and when travellers once are free to enter the interior they will doubtless find great buildings and temples and architecture that will be most splendid and interesting. "Arabia the Happy, the land of spices, perfumes, and frankincense, the Sabaea of the Poets, the Sheba of the Bible," is the fine description of a writer.

Now, let us turn our thoughts from ancient Arabia to the modern days when history is moving there with an unaccustomed rapidity. A few years ago a young student of archaeology named Thomas Lawrence, in his early twenties, a graduate of Oxford, went to Arabia to study ancient Arabian relics. He so won the love of the Arabs by his



A CAMEL CARAVAN AT REST.

quiet mien, kindness, honor and large-minded interest in them, that by his aid and assistance he inspired the Emir Feisal of Hedjaz to gather the Arabs together and oppose the Turks, when the British came during the great war.

The secret of Lawrence's remarkable success lay in the mastery of the language, which is said to be that "of the angels," and composed of "gems and flowers," and his ability to think as an Arab. Space will not permit further description of this very interesting young man, but in the travelogues of Lowell Thomas, Associate Editor of *Asia*, one can learn much of Lawrence's accomplishment. In the magazine *Asia*, also, Mr. Thomas, who ventured as a true American, has written modestly of his own experiences, and graphically of Lawrence, and his marvellous achievements for his friends, the Arabs. Mr. Thomas was the only American who had intimate association with Lawrence.

Early in the war the British promised protection of the Holy Places of Arabia, against the Turks, who were never ac-

ceptable nor trusted by the Arabs. Hedjaz is the most important section of Arabia, because in it are the two cities—Mecca and Medina. In June, 1916, the Arabs of Hedjaz, joined by northern tribes, proclaimed independence, and Hussein took the title of King. One of the most picturesque characters in Paris during the Peace proceedings was Prince Feisal, son of Hussein. Quite recently this prince has been proclaimed King of Syria, where the people all consider themselves "children of the Arabs" and Arabic is the universal language. How his claims will stand is a matter yet to be determined. Since the time of the Crusaders, France has done much for Syria, and it remains to be settled what attitude France will take with regard to this new kingdom. Prince Feisal has shown no desire to undermine or overthrow the power for good that either France or Great Britain have brought to pass in his realm.

Frederick Jones Bliss, who was born in the Near East, and speaks Arabic, writes most delightfully of his friend,

Prince Feisal. Quoting a bit from Mr. Bliss' article we have the following:

"One important element in that success, if it comes to pass, will be the character of Feisal. . . . Among the most trusted and most devoted of his advisers are found Syrian Christians. He has said that one of his highest hopes is to see an American college at Jiddah, the port of Mecca. May it not be possibly significant that the day announced by the dispatches as the date of coronation was Saturday, and not the sacred Moslem Friday?

"Feisal's charm of manner, in which reticence alternates with delightful frankness, is by no means his least asset. He is very adaptable. At the luncheon table of the Rochester Deanery, in old England, where we were together as guests, he might have passed for an Italian nobleman, in the most correct of European dress. Later the inevitable photograph was taken. The donning of the Arab head-dress and cloak instantly transformed him into a Prince of the Desert. His very walk was changed into the 'stage-stride' of the Arab.

"According to the best of my knowledge and belief, Feisal's personal character is beyond reproach. My opinion is shared by those closest to him. The surest hopes of the Arab Nationalists lie in the simple fact that their leader is a good man."

These modern knights have flung open wide magnificent gateways of beautiful adventure for American Christian teachers. How soon will they go forth to teach and to learn?

Praying to the Point

Rev. E. Stanley Jones, writing of an experience that came to him during his college days, when he tried in a concentrated way to make his prayer life definite and specific, illustrates the hindrances God has to surmount because of our pointless praying.

"I was thinking little or nothing," he says, "about the mission field. I was preparing to spend my life in the min-

istry at home. I was asked to give a talk on a certain mission field in a Student Volunteer meeting. The more I studied the more burdened my heart became. I felt that more young men from America should be going. Just before the time of meeting, I went into a nearby room for prayer. So burdened had my heart become by this time, that I told God that I would not leave that room until I had the assurance that someone would go to the mission field from that meeting. A voice seemed to say: 'According to your faith, so be it unto you.' I arose from my knees and said, 'Then Lord, I take one. Someone will go.' I was inwardly assured that someone would go. I announced my faith to those in the meeting. I told them that I believed someone would go. Little did I know who it would be! And it never occurred to me that I would be the one. But I was! From that moment my heart was gripped, and I heard God say, 'I want you.' I had prayed myself into being a missionary."—*Missionary News*.

"Love Thine Enemy"

Italy has selected fifteen thousand of the neediest little war orphans of Austria to care for and feed until they have been completely restored to health. Most of the children are from Vienna, where conditions have been pitiful in the extreme and where hunger has caused scores of diseases. The Junior Red Cross of America undertook to transport the fifteen thousand by train to Trieste, from which point the children have been distributed among the institutions of Northern Italy. They will receive the same care as Italy's own war orphans. The task is a big one for a country to assume which has a million orphans of its own and must also rebuild ruined schools, provide for the destitute and crippled and meet enormous debts incurred by the war. That Italy has not forgotten the injunction of Our Blessed Lord is evinced by the fact that she is doing it "Unto the least of these."

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Evangelize, Christianize, Americanize



THE work of Home Missions assumes this threefold aspect in its effort to establish the Kingdom of God in the homeland.

I. EVANGELIZE.

This is a very good word, although, because of its caricatures and extreme phases, it has been looked upon with suspicion in some quarters. To evangelize means to preach the Gospel with the avowed purpose of bringing decision for Christ in the heart of man. The Gospel may be preached for edification, instruction, comfort, guidance; but the saving purpose and power of the Gospel must not be neglected in its presentation. There are fully sixty-eight millions of people in America who have not entered definitely and formally into covenant relationship with Christ. They remain outside of the fellowship of His Church. If these unchurched masses are to be reached it will be necessary to put forth a far more aggressive program of evangelism, and to present the Gospel with a more definite purpose of getting men and women to accept Christ as their Lord and Saviour. The Reformed Church has been fairly successful in bringing children of its own families into the Church by the rite of confirmation after a period of instruction in the fundamentals of our religion, but it has been negligent in its efforts to reach out into the open forum of the world and win masses of adult population to Christ. This doubtless accounts somewhat for the relatively small growth of the Reformed Church in this country.

The urgency of the need of an aggressive program of Evangelization in our Church is apparent from the fact

that during last year we had a net loss of 116 members. That is to say, in spite of our ministers, membership, machinery, money, we have less members today than we had a year ago. We erased in three years as many as we received by confirmation in two years. At this rate we shall be making slight progress in winning this country or the world for Christ. Evangelism is a passion rather than a method. It is a yearning for souls, an outreach for the lost, an identification with the program of Christ, who came to seek and save the lost.

Several of the missions have put on an intensive evangelistic program. St. James' and St. Paul's, Allentown, instead of waiting three or six months, have been receiving members every Sunday, and the plan has awakened interest and zeal among the people and has enlisted their hearty co-operation. Through the "Win One Legion" it should not be a difficult matter to secure an additional one hundred thousand to our membership during the current year.

II. CHRISTIANIZE.

This is a far more inclusive and far more difficult task than to evangelize. It involves the application of the principles of Christianity to all the relationships of human life. There will be a time when the Gospel shall have been proclaimed to the last man, woman and child in the world, but then the real task only begins. Then it will become necessary to "cause them to abserve all things whatsoever have been commanded." This involves a new motive and purpose in life. It means the reign of Christ in all the walks and ways of life. It means the dominance of Christian principles in business, in society, in industry, in national and

in international affairs. It means a new conscience for the individual as well as for the group. This involves a process; it is a life. It can be brought about only by "line upon line, precept upon precept, here a little and there a little." It is the "greater task of the Church." There are vast areas of life that are not Christian. The principles and motives upon which they are based and are operating are too largely pagan. They are controlled by competition rather than by co-operation. They are carried forward for profit rather than for service; they are dominated by the spirit of class rather than of brotherhood. The new civilization of the world must be captured for Christ and He must become the all-controlling principle and purpose and passion. To bring this about is the supreme mission of the Church. The Church is not to run away from the world and leave it to its doom like a sinking ship, but to go out into the world and save its institutions and commandeer them for Christ, so that the kingdoms of this world may become the Kingdom of our Lord and His Church.

III. AMERICANIZE.

In carrying out this program of Evangelization and Christianizing, America, in the providence of God, plays a most vital and important part. "As goes America so goes the world." But we suddenly awake to the fact that America is a very relative term and the American people and the American spirit are by no means clearly and definitely described. The ideal American is still in the making. One-third of our population is foreign born or the offspring of foreign parentage. How to assimilate, unify, solidify the heterogeneous mass of people into a composite, compact body, possessed of one mind, one ideal, one purpose, is the problem that taxes every institution and ingenuity in this country. Plainly Americanization is a process. It cannot be forced or foisted upon folks by fiat or force. It is a far deeper problem than speaking

a common language. Americanization is not confined to recent immigrants either; it includes native born citizens as well, who have not thoroughly identified themselves with the American life and genius.

This is a process of education, of training and development. It cannot be accomplished in a year, not in a decade, not even in a generation. It is a prolonged upward climb, a persistent struggle after ideals. We must never lower the standards nor bring down our ideals. The Church of Jesus Christ is the "pillar of the truth" that holds these principles aloft and displays them to the world. The religion of Christ is the only panacea for the troubles and the problems of a conglomerate world. Riot, rebellion, revolution can be routed out only by religion. America must be made the sample nation where Christianity will be given a chance to solve national as well as all other problems. If we fail here we have no assurance that we can succeed elsewhere with our program of Christianizing the world. "America for Christ for its own sake" is no longer patriotic. Neither is it Christian. "America for the world's sake" is the new slogan that should rouse and rally every true, loyal American to win this country for Christ, and through and by America the world for Christ. Evangelize, Christianize, Americanize, is the threefold summons that challenges the modern Church.

Where the Churches are Lacking

Why are less than half the people of the United States actively connected with organized religion? An analysis of early results of the Interchurch World Movement survey gives the following as important elements in the situation:

(1) The churches are not holding their own people—their natural adherents. A great mass of people who in childhood and youth lived in Protestant homes and were connected with Church and Sunday School are now not actively

related. A household survey of a certain suburb revealed as many unchurched people who preferred a certain church as there were members of the Church in the community.

(2) Protestant propaganda is making little or no headway with the foreign-born residents who have forsaken their old-country churches or with the recent immigrants whose families never have been Christian.

(3) The movement from the country to the city, which has been a marked feature of American life in recent decade, means a great loss in church membership. Only a small proportion of church members who move to the city ally themselves to churches there.

(4) Due largely to lack of interdenominational co-operation, there are stretches of territory in every part of the United States, enormous in the aggregate, where population is scattered, but numerous enough to support regular schools, but where no church whatsoever is at work. This revelation of "overlooked" territory is perhaps the most surprising result of the Interchurch survey.

(5) Duplicating of churches in communities unable to support all of those present on an adequate basis. This leads to the "absentee ministry," which cannot build up the spiritual life of the people.

(6) The Church has failed to adopt itself to the city so as to make an appreciable impression on the unchurched groups or non-social conditions of city life.

An Unique Easter Service

The Jewish Mission, Brooklyn N. Y., of which the Rev. William Diekmann is Missionary, held its Easter Service on Monday evening, April 5th. The services were of a very interesting and inspirational character. This Mission has made phenomenal progress since its beginning in 1916. The spacious church at 125 Harrison Avenue was filled with children and parents and others interested. The Sunday School, which com-

prises more than 150 children, marched in in a body and rendered excellent music and the children gave Easter recitations. Such singing one seldom hears. There is in connection with the Mission a Mothers' Club and these mothers, with their babies in their arms, rendered a selection by themselves.

Mr. Diekmann is supported by a corps of excellent workers. The Mission ministers not only to the Jews, but to other people in the neighborhood. There was a slight sprinkling of the African race among the children. There were present besides Rev. Mr. Diekmann, the Rev. W. Walenta, who is the Superintendent of the Mission, Dr. Paul Wienand of Brooklyn, Rev. M. Yaeger of the Presbyterian Church, and the General Secretary of our Board of Home Missions. The offering of the Sunday School on Sunday was \$81.

One young man, aged seventeen years, and who is supporting his widowed mother with four children, was received into the fellowship by the rite of baptism, in which all the ministers present participated.

Vacation Bible Schools

More than 1,000 Protestant churches in this country have established Vacation Bible Schools, of which the Presbyterians conducted 200 and the Baptists between 300 and 400 last year. In Chicago an interdenominational federation has charge of 110 schools. More than 100,000 children attended these schools throughout the country last summer. The Reformed Church in the U. S. has also been conducting Daily Vacation Bible Schools in all of its Immigrant Missions for a number of years.

GROWTH

New subscribers during April, 185; largest number from St. John's Church, Shamokin, Pa. Present circulation, 10,500.



BROOKFORD, N. C.



ROCKWELL, N. C.



GREENSBORO, N. C.

The Growth of the Reformed Church in North Carolina

The steady growth of the Reformed Church in the South is shown by the following, which is a comparative statistical statement of North Carolina and other Classes in the Potomac Synod from 1893 to 1919, and was worked out by Rev. J. D. Andrew:

North Carolina Classis.

No. of Ministers—1893, 15; 1919, 45; Gain, 200 per cent.

No. of Pastors—1893, 9; 1919, 26; Gain, 200 per cent., plus 2 Missions.

No. of Charges—1893, 14; 1919, 28; Gain, 100 per cent.

No. of Congregations—1893, 39; 1919, 58; Gain, 49½ per cent.

No. of Communicants—1893, 2,889; 1919, 6,267; Gain, 110 per cent.

Amt. Benevolence—1893, \$903; 1919, \$17,415; Gain, 1828 per cent.

Amt. Congregational—1893, \$7,736; 1919, \$58,451; Gain, 655 per cent.

Virginia Classis.

No. of Ministers—1893, 21; 1919, 18; Loss, 14 2-7 per cent.

No. of Pastors—1893, 13; 1919, 15; Gain, 15 per cent.

No. of Charges—1893, 13; 1919, 15; Gain, 15 per cent.

No. of Congregations—1893, 30; 1919, 31; Gain, 3 1-3 per cent.

No. of Communicants—1893, 2,200; 1919, 2,966; Gain, 34 per cent.

Amt. Benevolence—1893, \$1,960; 1919, \$13,545; Gain, 581 per cent.

Amt. Congregational—1893, \$8,438; 1919, \$15,956; Gain, 89 per cent.

Zion's Classis.

No. of Ministers—1893, 12; 1919, 22; Gain, 83 1-3 per cent.

No. of Pastors—1893, 10; 1919, 17; Gain, 70 per cent.

No. of Charges—1893, 10; 1919, 17; Gain, 70 per cent.

No. of Congregations—1893, 33; 1919, 37; Gain, 12½ per cent.

No. of Communicants—1893, 4,436; 1919, 7,940; Gain, 79 per cent.

Amt. Benevolence—1893, \$3,755; 1919, \$29,229; Gain, 678 per cent.

Amt. Congregational—1893, \$19,108; 1919, \$62,054; Gain, 228 per cent.

Maryland Classis.

No. of Ministers—1893, 39; 1919, 44; Gain, 12 4-5 per cent.

No. of Pastors—1893, 30; 1919, 36; Gain, 20 per cent.

No. of Charges—1893, 31; 1919, 36; Gain, 12¾ per cent.

No. of Congregations—1893, 61; 1919, 65; Gain, 6½ per cent.

No. of Communicants—1893, 8,619; 1919, 12,194; Gain, 43 per cent.

Amt. Benevolence—1893, \$10,212; 1919, \$42,293; Gain, 314 per cent.

Amt. Congregational—1893, \$44,365; 1919, \$93,720; Gain, 111 per cent.

North Carolina Classis is great Home Missionary territory. The following Missions in this Classis are receiving appropriations from the Board amounting to \$10,250 annually:

*Mission.**Missionary.*

Burlington, N. C. Rev. S. J. Kirk
 Charlottle, N. C. . . Rev. Shuford Peeler
 Greensboro, N. C. . . Rev. F. R. Lefever
 High Point, N. C. . . Rev. R. E. Leinbach
 Lenoir, N. C. Rev. A. S. Peeler
 Lincolnton, N. C. . . Rev. W. H. McNairy
 Salisbury, N. C. . . . Rev. C. C. Wagoner
 Thomasville, N. C. . . Rev. J. A. Palmer
 Waughtown, N. C. . . Rev. D. E. Bowers
 Winston-Salem, N. C. . Rev. G. E. Plott
 Kannapolis, N. C. . . Rev. L. A. Peeler

Catawba College has been a great factor in furnishing ministers for the Missionary field. It is also giving pastors for other sections of the Church. Of the 15 pastors in Virginia Classis seven are Catawba College graduates. Of the 118 students at present in the institution, 48 are members of the Reformed Church. A larger percentage of the students are preparing for the ministry than of any other institution in the Reformed Church except the Mission House in Wisconsin.

The Reformed Church of Monneaux and Chateau-Thierry

I. HISTORY AND PRESENT SITUATION.

In the picturesque valley of the Marne the Reformation began as early as 1525. The Reformed Congregation of Monneaux is therefore one of the oldest in France. It has maintained its existence through three centuries of persecutions.

In Chateau-Thierry a Protestant community was formed a little later, about the year 1575; but it disappeared almost entirely at the time of the revocation of the Edict of Nantes. Almost all the members of the little flock were exiled on account of their faith; some of them indeed went as far as the Cape of Good Hope to seek a safe place to live in.

Protestantism was re-established in Chateau-Thierry through the passing of the Gospel Boat "Le Bon Messager" of the McAll Mission. The people of the little town flocked to the meetings held on board, to hear the simple Gospel preached, and when the boat removed elsewhere a

hall was let to continue the work. Before the war the building of a church there was contemplated.

Today the whole place is in ruins, as well as the neighboring villages, but already about 100 Protestant families have come back to their demolished houses, and many more will settle down as soon as the necessary repairs and reconstructions have been accomplished.

II. THE AMERICAN ARMY AND CHATEAU-THIERRY.

It is in the neighborhood of Chateau-Thierry that the young American Army first entered into the great fight and began to drive back the Germans from the soil of France.

On the 23d of May, 1918, a violent attack of the Germans had broken in the French lines north of the River Aisne. On the 30th there were no troops to defend it, and the River Marne once crossed over, the road to Paris was open.

It was at this critical hour that General Pershing, faithful to the old confra-



A REFORMED CHURCH IN FRANCE.

ternity of arms between our two nations, placed 'his men at the disposal of the French Commander-in-chief: "Lafayette, we are here!" The soldiers of the 2d and 3d Division, hardly trained, threw themselves into the fight with undaunted courage and energy, and the enemy, who had already crossed the river, were driven back. For several days these brave men held the banks of the River Marne, but at what cost! Out of 3500 men, who had gone up to the line, 50 only came back.

During that time on the west side of the town the Germans were endeavoring to open up the way to Paris. They had occupied Vaux, Monneaux, the hill 204, the Belleau Wood, and from that position they threatened the Capital. Portions of the 2d, 3d Divisions, along with French Marines were then sent against them. All through the month of June the fighting was furious and unrelenting. After a desperate struggle they were able to capture the edge of the famous Belleau Wood. But Vaux and Monneaux still held on and every house and wall was a nest of machine-guns. These villages had to be reduced to powder by the American Artillery. At last, in the beginning of July, the 3d Brigade (9th and 23d Infantry Regiments, U. S.) in a splendid rush, seized the ruins and held them!

On the 15th of July the last and desperate German drive took place. The enemy's troops succeeded in crossing the river on a front of 30 kilometers, east of Chateau-Thierry. But again confronted by newly arrived American troops, they were severely beaten and driven back. On the 18th of July the whole Allied front, the British, the French, the Americans and Italians advanced on a line, and on the 21st the Tricolored and Star-spangled flags were rehoisted in the little town on the banks of the Marne.

Shortly after, came the glorious days of Saint Mihiel and Verdun, but it was around Chateau-Thierry, it should never be forgotten that the soldiers of the Union first saw the enemy—and death—face to face and showed the metal they were made of.

Alas! many of them will not come back to tell the story of those heroic deeds, and thousands are sleeping all round the city—where their tombs are piously cared for by peasants—as well as in the enormous Belleau Cemetery—in the soil of France sanctified by their sacrifice.

What more fitting monument could be erected to perpetuate the memory of their courage and devotion than a Christian Church in Chateau-Thierry, where children will be trained in the fear and nurture of the Lord, and the Gospel preached of who "counted not his life too precious" to be given for others, whose "Kingdom is Justice, Peace and Joy," for all men?

CH MERELE D'AUBIGNE,

Corresponding Secretary of the Reformed Evangelical Church in France.

EUG. LOCKERT,

Pastor of Chateau-Thierry and Monneaux.

"Christ proposes to capture the world by a campaign of personal testimony—not by controversy, but by conversation."

"Every Christian an Evangelist and every church a center of Evangelism and Community Service"—is the slogan of the Department of Evangelism of the Inter-church World Movement.

"The purpose of Evangelism is to put the whole Protestant Church in circulation for Christ."

"In one year 1800 Jewish families moved into a certain section in New York City."


"Surveys are being made in 263 cities in 48 states, having a population of nineteen millions."

A Home Missionary Field

Oil Valley is a four-months-old community of 2,000 people near Wichita, Kansas, that has no church, school, post office or even R. F. D. If, as Christians, we were as alert as big business men, could a town of this size exist for even four months without attracting the aggressive effort of some eager disciple of Christ or some church blazing with missionary zeal? —*Missionary News.*

Observations of the Treasurer

J. S. WISE.

 HINK' you it is desirable never to grow old? Eternal youth, glorious! The dream of all ages! Ponce de Leon sought its fountain. He found a great and delightful peninsula instead—a land that was prolific in palms and flowers—Florida! Here, surely, perpetual youth is to be found. But no, even here, as everywhere else, time moves ruthlessly on. Childhood, youth and old age is still the order of life. Notwithstanding all our efforts or desires, this order cannot be changed. There can be no magic fountain found to do it. And foolish is the man who would, if he could.

There is a charm in passing from youth into old age. The ripe, rich experiences of the life between youth and old age are the ones that make us real men and women. My dictionary defines youth as the period of life between childhood and manhood. Therefore, when we speak of the young people of the Church, I always think of that great host between youth and old age as the class referred to. It is this class on which the Church must depend for its perpetuation and extension. Those who are just entering this class have the advantage. They still have the whole of a productive life before them. Expectant buoyancy predominates in every choice that has to be made. If, perchance, a certain amount of self-confidence is combined with this element, in a young person, a future leader of men is before you.

The Church has a great need of many such. The ranks of the ministry must be recruited. The Deaconess is in great demand. The doors of philanthropy and of social service are wide open. The great cities of our land need Christian leadership more than ever. Industry and commerce never had more need of such leadership than now. The greatest Mission fields in the world are to be found in the American cities. Is it any wonder then that the Home Mission

Boards are simply appalled at the challenges they must face, that demand so much and which they must meet with so little—little in the shape of men as well as of money. "I say unto thee, young man, arise," is, I believe, the Master's call to thousands of young people right now to meet the world's emergency. The only question is—will the young man respond?

Right here is where the work of the present pastor begins. Preaching the Gospel is great. Leading the old and hardened sinner to Christ is exhilarating and commendable. Confirming a large class of young people at Easter-time is inspiring and gratifying. All these things must be done. But, it seems to me, that there could be no more self-satisfying work for any pastor than that of directing the most promising young people of his congregation making their life-choice a choice that will make them great in the sight of God.

Too long have we been content with leading our children into the Church and then "letting it go at that." Character must be built up. But it must be a character that will no longer be satisfied with the thrill of singing, "I'm saved, saved!" unless the thrill compels consecrated action in the building up of character in others. There are millions in our land in need of this. It will never be done unless the young people of today are willing to heed the call for service rather than the call for selfish ambition.

The real *charm* of passing from youth into old age will never come to the one whose life has been wholly spent for self. A large bank account will not give it. It can only be acquired by serving others. That most delightful of all persons, the charming grandmother, is the product of Christian service. Her patient, sweet, lovable disposition was not acquired in a day, and not without cost. It is the bloom of years of toil, helpfulness and sympathy in which she forgot herself entirely. I often wonder what an amazing, gracious personality Jesus would have been had His life been prolonged to old age, if that were possible. I can

hardly conceive of His ever growing old in the sense in which we commonly speak of old age.

No life need necessarily have an old age period attached to it. Aches and pains and frailty of body may come, but old age, never. The period from youth to old age may be continued indefinitely. As the years go by we *age* but need not become *old*. A life well spent is ever young. I have known some people who were older by far at fifty than others at eighty. Recently I called on our oldest minister, Dr. Prugh, in San Gabriel, California. Although he is ninety-eight, I felt that I was in the presence of a young man. His vision is forward and not backward. Such a vision comes only to one whose life is permeated with the Spirit of the Christ—that spirit comprehended in “I am come that they might have life, and that they might have it more abundantly.” Here, then, is the secret of perpetual youth—its very fountain.

France Gradually Recovering

“It seems almost certain that the land in the devastated area of France, except for a few small unproductive sections, will be restored to cultivation within a year.

“As against a pre-war population of 4,700,000 in the devastated section, it has been estimated that approximately 4,300,000 have returned to their homes.

“In such war centers as Rheims, St. Quentin, Lens, and Chateau Thierry, between twenty-five and seventy-five per cent. of the original population has returned and is picking up the thread of life where it was broken six years ago. Religious services are being held in the partly restored cathedrals of Rheims and Noyons.

“The cheerful sight of smoke pouring from some of the chimneys of Lille, Roubaix and other industrial centers in the formerly occupied area offers hope of a large resumption of industrial activity in a comparatively short time.”

Such are the concrete evidences of progress toward a return to normal conditions in France and Belgium and the approaching close of Red Cross relief in those countries reported by Lt. Col. Knowlton Mixer, of Buffalo, Red Cross Commissioner to France, who has reached the United States after eighteen months of work in the war-wrecked area. Lt.-Col. Mirer returns to help direct the Federated Charities of Baltimore.

Looking at Ourselves

The problem is one of *overlooking* rather than of *overlapping*; not too many churches, but more of them and better distribution.

Fifty-eight million Americans belong to no church.

Twenty-seven million Protestant children and young people are outside the Sunday Schools and have no religious instruction.

One million sick will be refused admission to church hospitals in the United States this year because they are overcrowded.

One hundred thousand children will be turned away from church homes and institutions because there is “no room.”

The average weekly pay of ministers in the United States is \$18.00. Wages in eight industries throughout the country average \$23.36 per week.

One-half of the clergymen in America are paid less than the lowest estimate made to sustain a workingman's family.

Racial problems are acute. There are between three and four million Poles in this country (30 per cent. of them illiterate).

There are more Italians in New York City than there are in Rome, and more Jews than there are in Jerusalem.

There is a negro question concerning ten millions of our people. About 40 per cent. are members of Protestant Churches.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Be a Co-worker With God



SINCE the close of the great World War, men are talking about the new day, the new era, and the new world. This is the voice of God speaking through the lips of man. The Lord is always doing new things. From the morn of creation until this present time, He that sitteth on the throne says, "Behold I make all things new." Emerging as the human family is out of the horrors of a most cruel warfare, it is good for us to think of a new earth wherein dwelleth righteousness. But this world will only be new, and true, and kind, when it will be peopled by clean, pure, and upright people. There must be re-created a race of new men and women, whose hearts will be on fire with love to God and man. How is this work to be done? By grace, through faith in Christ. The time is past when we can dream of a heaven on the earth, without our help to bring it to pass. As Christians we are in constant danger to imagine that theories, and methods, and plans, and movements will usher in the new creation. I fear this is one of the greatest perils that attends all modern movements. History proves that the movements in the Church that become mere things of offices and officers, of bureaux and card indexes, and in their veins, instead of blood, runs black ink, are dead movements, cease to move and cumber the ground. Happily this is not true of the FORWARD MOVEMENT of our Reformed Church.

In the re-making of the world and in the re-creating of mankind, we dare not lose sight of the fact that it is "not by might, nor by power, but by My Spirit, saith the Lord." This is the solemn challenge that comes to us in this new day,

when the whole world is in a state of mental and moral upheaval. If there are any among our readers who have lost hope in the present unsettled world conditions, to them I would say, "Remember God!" Hopeless, indeed, it would be had we to go to this task in our own strength. Foolish, indeed, would we be if we lost sight of the presence and power of God in this awful crisis. Today, as we stand on the water-shed of the ages, with the world in turmoil, the message comes to us, "I am with thee, I will help thee, I will never forsake thee."

God alone can save the world, but it is in His plan that He will not make a new world without us or in spite of us. We are to work with Him, and when we do so, there is no limit to what we can accomplish. God is ever leading His people into larger service with the changing conditions. We cannot stand still at our work. We must move forward in hopeful trust. Nay, we want to forget the things that are behind, and we want to press on toward the things that are before us. The past is a pledge for the future. We are to build the future upon the past. But we are not to build the future with the past. Here lies our real danger. This has been the great weakness of the Church in ages past. We have been hemming ourselves in by tradition, and forgetting that the God we worship is a God of new things, a God of progress, a God who ever bids us "Go Forward."

One of the most majestic passages in the Word of God reads, "Thy people shall be willing in the day of Thy power." And who will say that we have not come to that day of power in this new era, and that the people of God are now

willing? The one burden upon every heart should be that God may give us grace so to yield our whole being to the movings of His Spirit, that in the changes now going on in the world, we may see this new great day of His approaching.

Christian Dynamics China's Salvation

CHRIStIAN dynamics alone can supply the spur to energy required by Chinese in the process of change necessary for China to adapt herself to present-day conditions.

This is the opinion of Mr. Chang Po Ling, President of Nankai College, Tientsin. This college is a representative institution of learning in China. It is supported one-half by the government and one-half by the prosperous Chinese who send their offspring to its halls to absorb modern education.

Mr. Chang, as its head, is regarded as one of China's leading educators. In fact, Nankai College may be said to occupy much the same position in China as a state university does in America, and Mr. Chang's standing in his own country is equal in prominence to that of a university president.

SEES NEED OF CHANGE.

"In order to adapt herself to the present condition of the world, China must undergo radical change," said Mr. Chang recently in an interview in which he discussed the reasons why Christianity is essential to China. "The process of change requires energy, and the generation of energy demands a dynamic force. Though the teachings of Confucius have guarded the Chinese morals for countless generations, Confucianism has proven to be lacking in the power of stirring men to progress.

"Buddhism, with its eyes fixed on worlds to come, has likewise failed. But the history of Christianity has been a glorious testimony to its power as a driving force and as a perpetual urge toward better things. China needs just such a force in the hearts of her young men,

so that the sluggishness of fifty centuries may be shaken off and the people made ready for the new day.

"The Chinese nation used to believe that materialism controlled the Western world and that in order to advance, material change was all that was necessary. But the work of Christian missions has led the Far East to realize that Western civilization is a combination of material and spiritual progress. It is true that China must change from a material standpoint, but if spiritual growth does not come also, mere physical development may prove a curse not only to China, but also to the entire world. There is great danger in China adopting the externals of the West, such as the factory system, without the safeguards of Christian conscience and a sense of brotherhood.

MANY COMPLETE SCEPTICS.

"Many young men of China, dissatisfied with the beliefs of their ancestors, have become complete sceptics. But scepticism has never yet proved itself an incentive to serve humanity and to advance against all difficulties. Men die for the things they believe in—not for the things they deny.

"Some of our students have turned to Socialism as the force that can save China. Yet world history has proved that men cannot be made unselfish by syllogisms, and that a mere sense of duty is not a sufficient motive for long-sustained self-sacrifice.

"Christianity alone has proved itself capable of giving that inspiration, and Christianity alone can help China through the turmoil of change without danger to herself or to the rest of the world."—*Interchurch Bulletin*.

"Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured
forth;

For life's strength standeth in love's sacrifice,

And whoso suffers most hath most to give."

**"Living, or dying, Lord;
I ask but to be Thine."**

AS the days go by since I first read the message of the death of our dear sister, the words of the Lord have been with me as a daily comfort: "Be still, and know that I am God!" It was His work that Mary A. Vornholt went to Japan to carry on. She did what she could while she lived there, and I believe that her works do follow her. It is not so much what we do in the world, as the spirit pervading it, that is precious in His sight. If the quality of our work is heavenly, then we cannot realize our ideals on the earth. Our plans are greater than our lives, and the world in which we labor is greater than the little sphere we live in. We have the sweet assurance that our labors are not in vain in the Lord.

From a child this faithful woman had the desire, burning in her soul, of being a missionary. The Lord gave her the desire of her heart. Our Board of Foreign Missions sent her to Japan in the summer of 1918. She immediately identified herself with the work, and found great joy in it. Everyone who knew her, saw in her the making of an ideal missionary. Such a lovely Christian soul, having in her the faith of pious parents and saintly grandparents, could not but impress itself upon all who came in contact with her. The early death of this earnest worker is a great loss to the work in the Miyagi Girls' School, but we trust in God, and await His time to make plain to us this sad providence. The Lord comfort and give peace to all the mourners.

ALLEN R. BARTHOLOMEW.



Mary A. Vornholt, Deceased

ALLEN K. FAUST.

ALITTLE before midnight, on March 2, 1920, Miss Mary A. Vornholt passed from this life to her heavenly reward. A very malignant form of diphtheria was the cause of her death. Though earnest prayers and tears were offered by many missionaries and Japanese Christians, and though the very best modern medical skill was faithfully bestowed, the ravages of the dread disease were not successfully overcome.

Because it is so inscrutable, this exceedingly sad event has almost dazed us, her sorrowing fellow-workers. We can find solace nowhere except in our firm belief that the good Father doeth all things well, and that in His mysterious providence even this sore bereavement must in some way make for His greater glory and the advancement of His Kingdom on earth.

Our departed sister was so young and so exceptionally promising as a mission-

ary that the sense of loss to her loved ones at home, to the Girls' School, to the Mission and to the Reformed Church is overwhelmingly keen. And yet it is her sterling Christian character, this peculiarly effective suitability to the work, that enables me to say most emphatically that her year and a half in Japan was used by God in a very remarkable manner. *Her missionary work was not in vain.*

She worked in Miyagi Girls' School just half a year, having spent the first year of her stay in Japan in the Tokyo Language School. When she came to Sendai the Mission instructed her to devote half her time to language study and half to teaching in the Girls' School. She taught in all ten periods, and the branches were English and foreign cooking. From this it might seem that she had only little opportunity to wield a Christian influence. But here the true greatness of her personality showed itself, for in her quiet, modest, but tactful way, she *created* opportunities for Christian service. One of the last ways in which she gave expression to this noble spirit was her kindly concern about the two nurses that attended her during her final illness. She would often tell them to lie down to rest. Neither of the nurses were Christians, but yesterday letters came from both of them in which they say that they had never before seen a sick person so considerate, and they asked to be taught about Christ. The principal attending physician, a fine Christian gentleman, wrote me a letter which he closed with these words: "Her work was not in vain for myself."

She took a deep personal interest in her students. After school hours, you could see her and her students in domestic science, going through the markets pricing and studying vegetables and meats. She also took the same class to the only flour mill in Sendai to show the students how wheat is turned into flour. She also taught an English Bible class in Nibancho Sunday School. Whenever any of her students were sick she would invariably visit them. Indeed, wherever

she felt that she could be of any use or help, she was stern in her faithfulness to present herself there.

At a memorial service held in Miyagi Girls' School on March 12th, Miss Takenaka, the matron of the dormitory, spoke with deep feeling about Miss Vornholt's home-going. Among other things she said that many years ago she had lost a little sister through diphtheria, and that she was under the impression that this disease was largely a children's disease, and was therefore so much the more shocked at the loss of a dear fellow-teacher on account of it. "But, on second thought," said she, "is there not a certain appropriateness, though infinitely sad, in the fact that one so beautifully childlike in faith and soul should die of a children's disease?"

Our sister's passing has brought heaven much closer to the Girls' School, to the Mission, to Sendai. We are all brought nearer to the Saviour. We have lost a faithful co-worker. We believe that God will send us another one to take her place.

May God sustain and abundantly comfort the mother and other members of the family with that eternal comfort which the world cannot give nor take away, is our sincere prayer.

A Diary of Her Illness by a Japanese Friend

(We agree with Miss Lindsey that this letter should be published in the hope that it may inspire some other young woman to give her life to work in Japan. It is hard to find such a devotion and heroism, and is an index to the real heart of our brethren in the Sunrise Kingdom.)



MY Dear Miss Lindsey:—Thank you very much for your letter; it reached me this morning. You cannot imagine what we are doing now. We came back from Miss Vornholt's funeral. I shall tell you what I did and how I felt. I am tired now. I will write you tomorrow. The following is from my poor diary.

On 20th, Friday, after school we had the English teachers' meeting of Sendai at our school. Miss Vornholt did not come, though after chapel, she said that she was coming if she might leave before the meeting was over to go to Richard's birthday party.

On 21st, Saturday, Miss Vornholt suffered a great deal. Miss Seymour ran to Mrs. Faust at four o'clock. Dr. Sugai came. She got quinsy and has to stay in bed a week or so. Doctor came three times.

On 22d, Sunday. We came back from church. Met Mrs. Schneder on the street. She said, "Miss Vornholt is dangerously ill," and was going to church to tell Dr. Schneder. At the gate Mrs. Faust told me she got gangrene also. Going to have a prayer meeting at Faust's. Dr. Sugai came again with a University doctor, Dr. Shimodaira, and found she had diphtheria. In the evening prayer meeting there were none but wept. Dr. Sugai stayed.

On 23d, Monday: Prayer meeting, no effect of antitoxine; our heart was filled with fear.

On 24th, Tuesday: Prayer meeting. Dr. Kumagai, the head doctor of the University, came with the other two. Dr. Sugai injected antitoxine with the direction of Dr. Kumagai. Dr. Kumagai says if the effect does not appear in twenty-four hours, no hope at all. If she must die so soon, I cannot understand God's will.

On 25th, Wednesday: Prayer meeting. Waiting for the evening with great fear and anxiety. At nine, doctors there yet. I went to bed with uneasiness. Hayashi San came and told me, "a little bit of hope." Dr. Sugai stayed.

On 26th, Thursday: Prayer meeting. Antitoxine working slowly. However, often they may say it is contagious, I am a Japanese and not afraid of American diphtheria (Dr. Shimodaira said it is not Japanese one, so severe) I must go and find how she is. At midnight

I heard the bell for Hayashi San. Miss Brick was afraid of Miss Vornholt getting paralysis of the heart.

On 27th, Friday: Prayer meeting, a little better.

On 28th, Saturday: Still better but not so much that we can have a Kan-shakai. Not out of danger.

On 29th, Sunday: Dr. Shimodaira cut the membrane in her throat so that she might not be choked to death and she had some ice cream.

March 1st, Monday: Miss Vornholt can talk a little though inarticulate. We were glad and grateful. God is merciful and heard our ardent cry.

On 2d, Tuesday: A little better. Heard the bell for Hayashi San. I looked at my watch; it was fifteen minutes past eleven. Was troubled with fear for Miss Vornholt and ran to the house. Dr. and Mrs. Schneder were there and said, "dying." Dr. Sugai and another man came and could do nothing. She is gone. What a pity!

It is said that at eleven she talked to Miss Seymour, but in a few minutes Miss Seymour found her eyes queer and called her, but she did not answer. At the same time Miss Brick ran to Mrs. Schneder's and Mrs. Schneder telephoned to the doctors. We were not allowed to go to her room so we cannot realize her death, though we went to the crematory and had the funeral and buried her remains at Kitayama. It seems to us that she is now away from us and will come back and sit between Dr. Faust and Miss Black in Chapel again, wearing that gray sweater, which we saw every day. She loved the girls and often went to the University Hospital to see Abe San, who has been suffering from peritonitis since December. She is the girl who had scarlet fever last spring. Though Miss Vornholt taught only the second year classes of both D. S. and Koto Jogakka, she knew the names of many girls. We feel as if our hearts would break

with sorrow. Last year the Tohoku Gakuin was burnt down on the morning of the second of March and now our beloved Miss Vornholt died on the same evening.

A Touching Tribute From Her Language Teacher

Tohoku Gakuin, Sendai, Japan,
March 5, 1920

DEAR Dr. Burghalter:—You may not remember my name, but when I tell you that I am a member of the faculty of the Tohoku Gakuin and also the one who interpreted for you when you delivered before the whole school the address on "Three Centers of Civilization," you will very likely recall to your mind who the writer of this letter is. Please pardon me for thus abruptly writing to you and trespassing upon your precious time, but feeling as I do now, I cannot but express myself in reference to the sad event which has just recently taken place among us.

The sad news of the death of your niece, Miss Mary Vornholt, must have been a great surprise and a terrible shock to all those at home who are related to her in flesh and blood, especially to yourself and your sister, mother of the deceased, who I hear is herself not feeling well in these days. With all the unsparing efforts of the physicians in charge and all the kindest care taken by those around her, not saying anything about the earnest prayers by her friends on her behalf, she has at last been called to her home in heaven, relieved from all earthly toil and troubles, and resting in peace in the bosom of her eternal, all-loving Father. This is indeed a great loss on our side, and we shall miss her badly in our work here in this part of the world, but we trust that up above there is a greater gain.

Detailed informations of her illness, her death and her funeral service will be made by her American friends here, so I shall not take time to dwell in those particulars. But thinking that it might

be of interest to you and your sister, Mrs. Vornholt, to hear from the Japanese side how much she was loved by us, how deeply her death is regretted and lamented by us, and what hearty sympathy we extend to Mrs. Vornholt and the rest of the bereaved family, I have ventured to take upon myself, representing the Japanese friends of the lamented sister, to let you know what good impressions she made upon us,—her Japanese friends, her pupils, and her colleagues. As one especially interested in the work of your Mission, as a language teacher of the departed sister since her residence in Sendai last fall, and also as a father of one of her own pupils in the Girls' School, I can safely say that of all the Japanese brethren and sisters who came in contact with her, I knew her most,—her words, her manners, and her deeds. If what I write in these lines should be a bit of consolation to you and your sister, I should feel greatly rewarded for this attempt of mine. An article in one of the local papers in Sendai, announcing the death of Miss Vornholt, says:

"Miss Vornholt, teacher of English in the Miyagi Jogakko, who was loved by her pupils as a *kind, good teacher*, died of diphtheria at 11 P. M., on March 2." The Japanese used in the article for "kind, good teacher" is perhaps more expressive than the English. It says "*kawaii, ysi sensei*." *Kawaii* might be rendered lovely, "or sweet," but it is really an untranslatable word. Anyway this will sufficiently tell how popular she had been with her students, and their feeling was indeed greatly shared by the rest of the Japanese who knew her. She was the very kind of a woman our people would most love and therefore one who could exert a great influence upon us. The ideal woman with the Japanese is a quiet humble, and graceful one, of a few words but brave at heart. It is unanimously stated that Miss Vornholt was just such a lady. Besides, she had great ability of acquiring our language. Ever since last September I have seen her nearly every day to give her a lesson and

she was quick to learn and eager to study. I had great hopes in her that as regards her efficiency in the handling of our tongue she would be like Miss Hansen in a few years. Only a week before she took to bed, she took part of her examination in the language at Dr. Seiple's house, and had been getting ready for the rest so as to be able to sit for the examination in a Japanese reader and conversation on Saturday, February 28, three days before her departure. It was on Thursday, February 18, that I gave her my last lesson. She seemed somewhat tired, but did not say a word about her trouble and recited just as usual. Promising that I would see her again for her lesson the next day, I took leave, never dreaming that it was a farewell forever. When I went to her house the following day, the maid told me that she was too ill to take lesson. I thought it was just a slight case. I was astonished to hear Dr. Schneder on Sunday say that Miss Vornholt was seriously ill—yes, that she was in danger! Her case was announced to be a case of quinsy, gangrene, and diphtheria,—combined or one of the three it was not certain. Every morning and afternoon we asked someone or other of our American friends about her condition. The news was sometimes bright, but at other times gloomy. However, toward the end of February, we were told that she was getting better little by little, and we were glad that our prayers had been heard. But alas! on Wednesday morning, March 3, when we had our regular weekly early morning Y. M. C. A. prayer meeting, Mr. Nicodemus sitting behind me whispered to me, "Miss Vornholt died last night." Oh my heart was rending, Dr. Burghalter. I had been so much attached to her for various reasons, because of her amiable character, her graceful, quiet and gentle manners, because of her bright prospects for her future as a Christian worker, and because of her being just the lady missionary Japan needed. Providence is ever mysterious. The Lord who has selected such a fine worker for our field and

started to fit her for the good work she was about to take has suddenly taken her away from us. But God is love, and we must trust that whatever He does is meant for our own good. At the funeral service Dr. Faust in his sermon mentioned that Miss Mary had expressed her desire to be a missionary even when she was but a girl of ten years, and that after overcoming many difficulties and oppositions that she had to encounter, she had at last attained her long-cherished ambition in coming over to Japan in 1918. Her mother encouraged her in this decision of hers we were told. She gave her only daughter to Japan to work for the dear Lord and die in His name for her brethren and sisters in this land of the Far East. Short as has been her life among us, the good impressions she made upon us and the good influence she exerted upon us, not by loud talking, but by her natural, gentle, quiet, tender and loving ways, will forever remain with us. You and your sister have indeed made a great sacrifice, but that sacrifice means a great deal in the Kingdom of God upon earth, and especially in this beloved land of ours. Her untimely (humanly speaking) death on the battlefield of the spiritual warfare will undoubtedly stir up spirit among her own people, like that of hers to devote themselves, body and soul, to the service for the Lord, for the salvation of mankind.

I am sure you and Mrs. Vornholt will be comforted and your sorrow lessened when you are told that the Japanese feel inexpressively grateful for the precious gift you made them in the person of your niece and daughter. Since my sadness is still fresh and overpowering me, my thoughts are disordered and my pen, which would even otherwise be dull when writing in a foreign tongue, is still more so at these excited moments. I have many more recollections of my departed friend and pupil that I would like to write about, but I think what I have written so far is sufficient to bear testimony of how heartily Miss Mary A. Vornholt was loved by our people, among whom she offered herself to work for

the Lord, and in the midst of whom she died, shedding her light of rare brightness for just a little space of time, like that one big star which shone once for all above Bethlehem, or like a comet that visits us once in a long while with particular brightness and beauty. As long as her tomb remains on the Kitayama Cemetery, the people of the Northern Japan, as well as perhaps those of the whole land, will remember her and those who gave her for their salvation. I have not the honor and opportunity of seeing your sister, but I wish you would give my hearty sympathy to her and deliver this message when you can most conveniently do so. May God bless and console you all who are in deep mourning for our dear friend and sister in the Lord Jesus Christ. This is my constant prayer, and undoubtedly that of the rest of us.

Ever sincerely yours,

G. KORIYAMA.

An Appreciation—Mary A. Vornholt

OTHERS who had a better opportunity for more intimately knowing the life and character of our departed friend and fellow worker, will probably write about her. As one who knew her more in a general way I have endeavored to form a proper estimate of her character and to write something by way of appreciation of her life as she lived it among us; a life, humanly speaking, altogether too short.

What impressed one, even on short acquaintance, was her kindness and gentleness; her thoughtfulness for others in the things she said and did. This characteristic both in her private and social life, and in connection with the work in which she was engaged, she most beautifully exemplified.

Then, too, she was truly in earnest and thorough in all she undertook to do. Though she had spent only one year in the Japanese language school she is said to have made admirable progress. When she was called to take up school work,



THE GRAVE OF MARY A. VORNHOLT.

last fall, she showed the same devotion and earnestness as a teacher, and soon won the love of her pupils.

"She is a dear good girl" were words by which I heard her frequently spoken of, and well did she deserve this title. In her death the Sendai Girls' School has lost a faithful and efficient teacher, the mission a consecrated and devoted worker and dear friend, and the church, one of her hopeful missionaries.

What a strange and mysterious Providence that she should have been taken away at the time when she had just entered upon her missionary career and had given promise of great usefulness. "To what purpose this waste?" some one might think and say. But, after all, in such a case there is not waste. Though her life, as a missionary, was very short we are sure it was not lived in vain. In coming to Japan and in all the work she did, and any and all sacrifice she made, did she not do all this for the sake of her Lord and Master? And in such service there is never any waste. It has the Master's approval and commendation.

Moreover, in the short life she lived

here, our lamented sister made, as we may well believe, a deep impression upon the young lives, in the person of her students, and set in motion a train of blessed influence which will remain long after she has gone, and reach even into eternity. Though dead she yet speaks—speaks through the faith and love which were hers, which she so beautifully exemplified in her life, and in which she so triumphantly died.

The large gathering, foreigners and Japanese, at the time of her funeral, the many tear which were shed on her behalf, bear witness to the fact that in the short time she was with us she had made many friends, and was much loved by the students whom she taught.

We sadly miss her. There is an ache in our hearts as well as a vacancy in our ranks. May her premature death be a loud challenge to others in the home land to take up the work she laid down, to fill up the vacancy made through her death. Yea more! May it be a challenge to our Reformed Church to meet all the pressing demands and supply all the needs of the work for which our dear friend and fellow-laborer gave her life.

J. P. MOORE.

Resolutions of Condolence

Whereas God in His providence has seen fit to call unto Himself our esteemed sister and fellow-worker, Miss Mary A. Vornholt, be it

Resolved, That we humbly bow in submission to this ruling of our Heavenly Father;

Resolved, That we extend our heartfelt sympathy and condolence to the mother, brothers and other relatives in this hour of bereavement, and That we pray the Father to grant to them that abiding comfort and consolation which He alone can give:

Resolved, That we hereby express our deepest appreciation of her quiet and strong Christian faith, her pure and noble character, and her faithful and diligent service as a missionary in Japan; and

Resolved, That these resolutions be sent to the mother, be spread upon the minutes of the Mission, and be published in the Reformed Church papers.

Allen K. Faust, Ollie A. Brick, E. H. Zaugg, Committee representing the Japan Mission.

Action of Board of Managers of Miyagi Girls' School



IN the inscrutable providence of our heavenly Father, our dear friend and fellow worker, Miss Mary A. Vornholt, has been called away from our midst. While we deeply mourn her departure, we shall ever cherish as a precious heritage the noble and inspiring example of her modest, self-effacing character, of her gentle, gracious influence upon all with whom she came in contact, and of her fidelity as a teacher. In this hour of their sore bereavement, we commend her sorrowing mother and brothers and other relatives to that consolation which can be found only in Him who shall wipe away every tear from their eyes.

The Emblems at the Grave

Dr. William G. Seiple sends this explanation of the emblems seen at the grave:

"The Japanese characters on the upright beam of the wooden cross read, 'Mary A. Vornholt.' On the back of this upright beam is the date of her death, March 2, 1920. The wreath hanging on the cross is from the teachers of the Girls' School; the three crosses of evergreen are from the students of the Girls' School; the large wreath with the wooden tag is from the Tohoku Gakuin (North Japan College)."

What If They Had Been Sent?

A DOCUMENT of unusual interest has recently come to light in filing the valuable papers in the archives of the Board of Foreign Missions. It was written twenty-six years ago, and it bears the names of sixteen of our young men who were then students in the Theological Seminaries. Only two of them got to the foreign field. What if the sixteen had been sent? The need was as great at that time as now. To the praise of these brethren, be it said, they were willing to go. The Church did not send them. So far as we know the men are still living. The communication is in the handwriting of Dr. Christopher Noss, and since he is a missionary, he will not object in our mentioning that fact.

*To the Rev. S. N. Callender, Secretary,
Board of Foreign Missions, Reformed
Church in the U. S.*

At the recent Convention of the American Inter-Seminary Missionary Alliance in New Haven, there were present twenty-three theological students of the Reformed Church, representing several of our Seminaries, also Union (of N. Y.) and Yale (Divinity School). Learning thus that we are largely of one mind and purpose in regard to the work of missions, we have decided to address to our Church through you the following declaration of our hearts' desire:

1. Preaching the Gospel to all nations is the supreme duty of the Church, especially at this crisis in the world's history, when by the influence of modern civilization the fields are made accessible as never before.

2. The Reformed Church in the United States is not doing one-tenth or one-twentieth of what God has put into her power to do toward the evangelization of the world.

3. We love the Church of our fathers, and recognize her needs at home; but we believe that her greatest need is that utterly unselfish interest in all men, the

world over, that characterized our Saviour and His great Apostle to the Gentiles. "The light that shines farthest shines brightest at home." History clearly shows that those portions of the Church which sacrifice the best that they have for the cause of Missions are blessed at home with the greatest spiritual vigor and success. "There is that scattereth and increaseth yet more." Prov. 11: 24. "Whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it." Matt. 16: 25.

4. Wherefore it being our highest ambition to preach the Gospel to those who have not heard of Jesus, we humbly offer ourselves for service of this kind in connection with the Reformed Church, and declare that we are willing to do anything in this direction, according as we have been fitted by Providence."

(Ten of the men were students in the Theological Seminary, Lancaster, Pa.; five in the Theological Seminary, Tiffin, O., and one in Union Theological Seminary, New York City.)

It is with peculiar satisfaction that we can announce the fact that Mr. George Sherer Noss, a son of Dr. Noss, will go to Japan in 1921.

The Grief of God

Today there are millions on earth hungry, despairing, and dying souls, waiting the loving ministrations which manifest the compassion of a kind Heavenly Father.

The fields are white unto harvest. The ripened grain, shelling out upon the ground, is being lost. *Some* are thrusting in the sickle, but the harvest is so great the reapers few.

And God is grieved that there are no more who, though they cannot go, may yet obey the prompting of His Spirit and give themselves to His highest and most effective service through the ministry of intercession.



DR. AND MRS. ELMER W. SCHMALZRIED.

They Came in Answer to Prayer

Last fall, when Dr. Daniel Burghalter was at Shenchowfu, he found the missionaries, not only of our Church, but those also of the Evangelical Association, in great mental anxiety over the thought that with the return on furlough of our Dr. Lewis R. Thompson this summer there would be no physician within several hundred miles to minister to them in time of sickness. Fortunately, a young physician and his wife were in the Nanking Language School, ready to engage in active service for the Master, and, the Lord be praised, the brethren of the Board of Missions of the Evangelical Association were willing to loan this brother to our Board for one year. This is a pure God-send, and it will bring joy to the hearts of a noble band of missionaries who work in perfect accord for the upbuilding of Christ's kingdom in China.

We are more than happy to present the picture of Dr. and Mrs. Elmer W. Schmalzried, whom we hope will be located at Shenchowfu in the very near future. Dr. Schmalzried is a graduate of Northwestern College, and received his medical training in Columbia University and the Memorial Hospital at Orange, New Jersey. Mrs. Schmalzried was educated at Northwestern College, Syracuse University, and the Memorial Hospital at Orange, New Jersey. Prior to their appointment as missionaries to China they were teachers in the Orphan Home at Flat Rock, Ohio.

Our earnest prayer is that these faithful workers will find as much joy and comfort in working with our missionaries as we believe they will bring to them, and that their sojourn at Shenchowfu may be richly blessed of God.

A Letter From Dr. Adams

March 16, 1920.

DEAR FRIENDS:—

The past winter has been a busy one, indeed, and there has been much sickness among all classes of people. Spring has opened up now and much of the past is forgotten. Our friends often inquire about the weather out here; this winter we have something to report in the line of a snowstorm, the heaviest fall in many years—we had ten inches on the level. But it did not last very long.

I had the pleasure of a trip to Peking, to attend the Medical Association Convention, held there the last week in February. The meetings were held in the famous buildings of the new Rockefeller Hospital, which are not yet completed. To give you an idea of this vast undertaking, of establishing a hospital in China, which is up to date, and plans to give an education to the Chinese youth, of both sexes, a medical education equal to that in America, I may say that it is estimated that *all* the hospitals in China cost four and a half millions to put up, while this single undertaking is to cost about six millions.

The program was full; indeed, so full that no one could take in all the good things, as there were sectional meetings going on at the same time. The sessions began at nine in the morning with devotional exercises, and continued until noon, then again at one-thirty there were excursions planned for those who wished to see Peking, and at two began some sectional meetings. At four-thirty, tea, and more meetings at five until six-thirty or seven. Then from eight-forty-five until near midnight, more meetings. There were about two hundred doctors there, besides the National Medical Association of Chinese doctors, which was meeting at the same time. Joint sessions were held at certain times also. It was very interesting, indeed, to meet with men from all over China, of whom we read, but seldom have the chance of meeting.

A reception by the President of China was arranged for the Conference, and we


all gathered in the reception room, and waited in a semi-circle until the great man appeared. There were a dozen or so soldiers waiting on guard—not a very military showing, to be sure, as, for example, one man went to one side and spit on the floor in full view of everyone, and later on blew his nose on the floor in a similar manner. The President, when he came, read an address, which was translated. He seemed anything but happy, although he did manage to smile when shaking hands with the president of the Medical Association. We saw the place where the young Emperor had formerly been kept in captivity by the Empress Dowager, and that is about the position of China today. Poor, big China! A marvelous country, a wonderful people, but they stand in their own way. Oh, for the virile life of Christ to be infused into their blood, for their spirit to catch the vision that He has for them!

We had the added interest of being associated with a wreck on the railway on our return journey. It seemed a little out of propriety for such a thing to happen, and no one hurt, when there were five doctors along to look after them!

There is much unrest around us. Hunan has been ruined by the present Governor. But we remember Eccles 5:8.

W. S. ADAMS.

An Appeal for Christian Nurses for China

APOLEON BONAPARTE is reported as having said "that when China awakes she will change the face of the earth."

There is a responsibility laid upon those of us who call ourselves Christians, to make it our aim that when she does awake it will be as a nation that has heard, and to some extent, at least, obeyed God's call to repent and believe the gospel.

Those of us who have been even a few years in China are seeing that she is changing, that she is awaking, and we long that the foundation of that change

will be for the eternal welfare of this great people.

To this end, we, the members of the Nurses' Association of China, appeal to all Christian nurses in the homelands to reconsecrate themselves to God's service, and obey His command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15), and "heal the sick: . . . freely ye have received, freely give" (Matthew 10: 8). Many of you heard the call of King or President and country, and nobly lived and worked during the years of war, seeking to "do your bit" and now this higher call comes from the King of kings to work with Him in this fight against sin.

The war is past, and to a great extent the need is also past, and it may be many of you are ready for a new and strange call to China. During the war the need was great in many lands, in China the need for more nurses is an insistent daily call. So great and so insistent, that one wonders when and how that need can ever be met.

Within the last few years the opportunities for skilled nursing, wherever hospitals have been established, have increased by leaps and bounds, and now, even in the homes of the people "a great door and effectual" is open wide to Chinese graduate nurses.

With a population between three and four hundred millions of people, roughly speaking, between three and four hundred Mission hospitals, and between three and four hundred missionary nurses, it will be seen at a glance how inadequate the service is for the care of the sick and suffering of China.

Two, nay three, great evils—ignorance, dirt, and superstition—stand on every threshold like gaunt and hungry wolves, and in maternity work alone the mortality of the mother, and especially of the child, is appalling.

The women of China need you, the babies of China need you, and the Saviour of the world invites your co-operation in this great and pressing work.

The all too few hospitals are undermanned or shall we say under-nursed.

What we need is the multiplication of our teaching staff in every branch of nursing, so that there may be, year by year, a multiplication of well-trained, efficient Chinese nurses graduating from our hospitals and ready for "any manner of service" in caring for the diseased bodies and sin-sick souls of their own people.

We ask you who read and you who hear, prayerfully to consider this call to help in the fight against ignorance, disease, and sin, and to herald with us the "good news" of "repentance toward God, and faith toward our Lord Jesus Christ."

THE EXECUTIVE COMMITTEE OF THE
NURSES' ASSOCIATION OF CHINA.

Shanghai.

N. B.—Should this appeal touch the hearts of any nurses in the Reformed Church, they will please write to the Secretary of the Board of Foreign Missions, Fifteenth and Race Streets, Philadelphia, Pa.

Spiritual Voices in Modern Literature

When I was ill in China a few months ago the delirium of fever brought me frequently in orderly array most uplifting visions of the Master Literary Spirits of the ages and the nations. All came as an interpretation of the life of the human race. The ideal was real.

During another attack of illness, this time in Philadelphia, April 10-18, 1920, a friend gave me a copy of "*Spiritual Voices in Modern Literature*." Here one follows what is best in Francis Thompson, Ibsen, John Ruskin, Tennyson, James Smetham, Wordsworth, Morley in His Life of Gladstone, Robert Browning, Nathaniel Hawthorne, and John Massfield. To hear these voices one must read the book slowly and with the New Testament by his side. The consummation of all these aspirations is in Jesus Christ. Literature is life.

Preachers and teachers, get this book and let it enrich your souls abundantly.

W. E. HOY.



NORTH JAPAN COLLEGE TEMPORARY BUILDING.

On account of the utter impossibility of carrying on the school successfully in the original improvised quarters, a temporary building was erected last summer, in the cheapest possible way. The walls are of mud and the roofing is a kind of a tar felt that is guaranteed to last several years. The high part of the building is an old Methodist Church that fortunately was purchased just before the fire. The total cost of the structure was \$5,987. A good deal of the material can be used for dormitory construction, after the building is no longer needed.

Even in this building the difficulty of carrying on the school well is great, and the sooner the permanent building can be erected the better.

Sendai, Japan, January 8, 1920.

D. B. SCHNEDER.

North Japan College Commencement

The commencement of North Japan College this year was held on March 15th in the Nibancho Church, the same place in which it was held last year. The total number of graduates was 96, the largest number in the history of the institution. Of these 82 were from the Middle School, the majority of whom intend to enter higher schools. Some 20 will enter our own Higher Department. From the Literary Course there were 11 graduates, of whom 2 enter the Theological Course, 3 become teachers, 4 become business men and 2 return to their homes. From the Theological Course there were 3 graduates, all of whom are already appointed to important fields of labor. Of the 82 Middle School graduates 45 were bap-

tized Christians, and the Higher Department graduates were all Christians.

Congratulatory addresses were given by the Governor's representative, the Mayor of the city, and the President of the Imperial University, the last of whom spoke with special impressiveness of the good work of North Japan College. He referred to the fact that Professor Hatai, of Wistar Institute, Philadelphia, who has just been called to the headship of the department of biology in the Imperial University here, is one of the sons of North Japan College. There was a large and appreciative audience present, and the twenty-ninth annual commencement of North Japan College was an interesting and impressive one.

D. B. SCHNEDER.



George W. and Agnes Hoffman

The recent announcement of the death of Mrs. Agnes Hoffman brings into the forefront a few rich personal experiences.

As soon as the work was opened in Yochow City, Mr. and Mrs. Hoffman began to write to the missionaries with offers of help. They soon assumed the support of a student in the Boys' School; and this beneficiary aid afterwards culminated in an endowed scholarship of \$500, known as the Geo. W. and Agnes Hoffman Scholarship. Regularly through the years, as long as they lived, they kept up their personal correspondence. This close relationship with us on the field was helpful and inspiring.

About fifteen years ago these devoted souls contributed the \$3000 with which Hoffman Hall, Lakeside Schools, Yochow City, Hunan, China, was erected. The completion of this large dormitory afforded our friends the deepest personal satisfaction.

During these years many hundreds of Chinese boys and young men have found in this building a home and a place of study. Christ has claimed many of these for His own Church and work. God is glorified.

Long live the memory of George W. and Agnes Hoffman, co-laborers with God!

W. E. Hoy.

Fine Greeting to a Former Teacher

Dr. William E. Hoy began his missionary career in Japan. He laid the foundations of our present influential North Japan College. That his work has an abiding character is evident from the letter which some of his early students sent him on shipboard during his recent return to America. Those able men love their faithful teacher, and they only voice a sentiment that is in many Japanese hearts. Dr. Hoy is always most welcome in the homeland, but we know that he also occupies a central place in the affections of many Christian Japanese who first saw the Light of Life under his gracious ministry.

Sendai, Japan, March 18, 1920.

Dear Dr. Hoy:

Hearing that you are passing Japan on your way home to America, we beg to write you a few lines of greeting. Let us sincerely congratulate that you have recovered from severe illness and are ready to undertake again the great task our Heavenly Father assigned to you. We are all well here and are happy to be engaged in the work the foundation of which has been laid by you. Our daily prayer and effort is that Japan may become a truly Christian nation which will be a power in bringing the peace and happiness to the Orient.

May you enjoy a safe voyage to your homeland and fulfill the great mission to which you are hurrying.

Your old pupils,

T. DEMURA,
KAKICHI ITO,
IASBURO YANO,
TADASHI IGARASHI,
KIICHI SUTO,
HEIZABARO YAMAKAWA.

A Cordial Welcome Home

Warm hands and loving hearts go out to our two missionaries, Dr. William E. Hoy of China and Dr. David B. Schneider of Japan, whose faces will greet our



ROGER CHARLES LEONARD.

OUTLOOK OF MISSIONS readers this month. These brethren are home on a brief visit. May their stay be as heartening to them as we know it will be helpful to the work which they represent.

Missionary Ankeney Arrives

A telegram brings the cheering news of the safe landing at Vancouver of Rev. Alfred Ankeney of our Japan Mission. Mr. Ankeney did yeomen service in Si-

beria as a Y. M. C. A. worker during the war. He will have much to tell out of a varied and trying experience. We are all glad you are home.

Roger Charles Leonard.

Some of our pastors and members have been privileged to hear Miss Julia Merle D'Auhigne's appeal for the children of the French Protestant pastors who are in great distress. Her special mission to America is to secure speedy help for one hundred of these children. Dr. James I. Good, President of our Board of Foreign Missions, suggested that \$100 be devoted from the Belgian and French Relief Fund, which he has secured from our people for such worthy objects.

Roger, is a very bright boy, born on November 2, 1905, at Molines, and is eager for a professional education. His father is pastor at Chasseneuil (Chavante) and on his small salary he has to care for his father and for his wife's mother, in addition to his five children. We believe this contribution will prove a blessing to this family and may be the means to train a future minister of the Gospel.

An Atmosphere of Understanding

The longer I live and the more I attend conventions, conferences and ecclesiastical meetings, the less of importance I come to attach to what you might call legislation, formal resolutions, etc., and the more importance I come to attach to what I call atmosphere. We want an atmosphere of understanding. If we understand each other we find it possible then to have an atmosphere of understanding. If we have an atmosphere of unity, to use a phrase of a speaker at the Edinburgh Conference, an atmosphere in which men come not to differ but to determine to understand.


JOHN R. MOTT.

Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 811 MARKET STREET, BANGOR, PA.

EDITORIAL


Tipping the Scale

 PROJECT with much value has been "weighed in the balance" of Christianity and "found wanting." There is so much value in the project that an attempt will be made to supply the things which are wanting to make the project 'tip' in the right direction.

In the States of New York, New Jersey, Delaware and Maryland, there are at least 20,000 people, largely foreign-born women and children, working at fruit picking, truck farming or in canneries for three or four months every year. They live in congested and unsanitary camps near their work. The women are usually accompanied by numbers of infants and children, who are left to themselves while their mothers work.

These are discouraging conditions, but the importance of this seasonal work, and the necessity for having these migrant workers, is sufficient reason for the Church to go where the workers go. Many of the women, especially the Polish women, have been accustomed, in their own country, to an outdoor life, little better than the camp life, and they do not suffer from conditions as we think they must. It is like going back to first things. This does not excuse the Christian Church from taking Christian American Ideals to them.

The Proposed Program

 HE present proposal is to send some experienced and sensible young women to work with these people. The budget for this work is \$9,000 per year. This is apportioned among the denominations located within or ad-

jacent to the territory affected by the migrant workers. Most of the Boards who finance the project will meet in May. The extent of the work will depend upon the amount of money which the Boards will appropriate for it. To defer the work until after the meeting of the Boards means that the season will be over before anything will be done. The season is here, and in order not to delay work until another season, the Committee on Farm and Cannery Migrants, of which the Editor is a member, decided to set up a demonstration camp this summer. The Presbyterian Woman's Board have \$1,000 for immediate use, and with this in sight, Miss Lila Belle Acheson has been appointed Executive Secretary of Farm and Cannery Migrants. She will "sell" the proposition to an employer and begin the work by getting in touch with cannery and berry workers in their city homes. She will accompany them on the train en route to the berry fields and help them get settled in the camp. The "padroon" or boss who accompanies them, usually lacks much of human kindness. There will be a Day Nursery, Kindergarten, Daily Vacation Bible School, and mothers will be instructed in cooking, house-keeping, thrift and the care of babies. This migrant work must not be condemned, but humanized. These people are helping to feed the nation, and at the same time helping to feed and clothe themselves.

A by-product, worthy of notice, has been the renting and purchasing of small farms in the sections of the States where the women worked in the summer. Thus many families have left the congested foreign sections of cities for the country.

The challenge to take care of these 20,000 persons during the summer has come through the Interchurch World Movement. Our W. M. S. G. S. is asked to give \$385 toward the work.

Two Jubilees

The National Convention, which marked the fiftieth anniversary of the Y. W. C. A., was held in Cleveland, April 13-20, 1920.

Fifty years ago the Association began its activities as the Young Ladies' Christian Association. Its first home was 64 Irving Place, New York City. Fifty years ago the Association gave its "First Party." For this occasion, the society girls, with little experience in household arts, scrubbed and cleaned their "parlors" in preparation for the event. After singing and playing the piano, all the girls forgot their stiffness in playing together "Going to Jerusalem." Things have changed since those early days, but the getting together has grown until the "Y." girls are carrying the sisterhood thought to the uttermost parts of the earth. The influence of the Y. W. C. A. became greatly extended during the war, and since peace has come the extension continues.

An account of the Cleveland Convention, by Mrs. Henry Gekeler, will appear in the June number.

The National Jubilee of the Woman's Board of Foreign Missions of the Presbyterian Church will be celebrated in Philadelphia, May 24-25, 1920. Elaborate preparations for the suitable observance of the event are being made.

Interchurch Workers

A large number of members of the Woman's Missionary Society are assisting in the County Conventions of the Interchurch World Movement. We believe some record of this activity should be preserved by the historian for future reference.

Children's Wisdom

We hope to gather some bits of humor from the expressions made by children in our Reformed homes. Please send stories of your children which make you laugh, and let the readers of the *OUTLOOK OF MISSIONS* laugh with you.—ED.

His Best Food

The Sunday School teacher was telling the story of Elijah being fed by the ravens. A little boy—now one of our Missionaries in Japan—listened with interest. The teacher said, what did the ravens bring Elijah to eat, and immediately the little lad answered, sweet potatoes and gravy.

A Different Meaning

Paul said, "Mother, why do people have bears in their cupboard?" Mother: "Why, Paul, no one has bears in the cupboard, what makes you think they do?" Paul answered: "The book says, 'Old Mother Hubbard went to the cupboard and found that her cupboard was bare' " (bear).

What Did She Mean?

The little three-year-old daughter of an active Missionary worker was asked, "What is your mother doing?" She answered promptly, "She is writing Mission Mary."

The Story Didn't Coincide

One morning during family prayers four-year-old Freddy was restless, crawled under the table and disturbed things in general. After the worship was ended, Father said, "I think you are old enough to sit still while I read the Bible and pray." Little Freddy answered promptly, "Father, my teacher said Jesus died on the cross, and you read He walked on the water."

Shoe Stores Affected by Y. W. Drive

BETTER FEET MOVEMENT EFFECTIVE.

One of the largest shoe stores in New York City has had to change its stock of shoes this year as a result of the Y. W. C. A. "Better Feet—Sensible Shoe" campaign, according to the store manager. So many women and girls asked for low-heeled, broad-toed walking shoes that the store ordered in a large stock of them and decreased the orders for the fancier styles. The New York stores carrying sensible shoes are showing the Y. W. C. A. shoe chart to convert buyers to the improved styles. The charts show graphically the effect on the feet, on the posture, on the general health of high heels and pointed toes and in one case significantly compare, by photos, the bound feet of the Chinese woman so scoffed at in this country, and the equally misshapen feet of the American woman in the extreme "fancy" shoe.

A Foot and Shoe film, produced by the Y. W. C. A. Physical Education Department, is having wide circulation throughout the country and is being used by physicians and sanitarium directors. The effect of the widespread and picturesque education on this subject, carried on through the gymnasium departments of local associations, through college student groups and through Health Week Campaigns is so marked that the Association expects to see a noticeable change in woman's footwear before many years.

Program Packet Pointers

Instead of having one packet of literature to assist in the preparation of monthly programs, there will be three packets.

The W. M. S. packet will contain a Handbook of suggestions on how to use the text-books, "The Church and the Community," and "Missionary Message of the Bible," leaflets for supplemental readings, Thank-Offering Hymn and the new Thank-Offering Pageant by Mrs.

Allen K. Zartman. The Handbook for the Home Mission text-book will be prepared by Miss Carrie Kerschner and Mrs. Edwin W. Lentz, the Handbook on the foreign text-book by Mrs. Gertrude Cogan Lyon. Vacation Bible School helps and valuable material issued by the American Bible Society will be included in the packet.

The packet of Literature for the Y. W. M. A. will contain a Handbook on "Serving the Community" and "Missionary Message of the Bible." This will be prepared by Mrs. Irwin W. Hendricks. Mrs. Hendricks has also written a Thank-Offering Episode for the girls. The packet will contain the Song Book and organization and departmental helps.

The Mission Band packet will contain helps on "How to Use" the text-books, "The City Beautiful" and "Lamp Lighters Across the Sea"; stories to be told to children and stories for children to tell. There will be included in the packet questionnaires, children's exercises, special day suggestions and leaflets on organization.

New Pageants

THE HOUSE OF BROTHERHOOD.

Mrs. Edward F. Evemeyer is preparing an allegorical pageant, entitled "The House of Brotherhood." The pageant is unique in conception and execution, its style and movement reminds us of old English festival pageants. The "House of Brotherhood" will be popular. There is pomp, beauty, a newness of treatment and the *Message is Clear*. The pageant is illustrative of "The Church and the Community," and its use should in no measure be confined to our denomination alone.

THE MAGIC THANK-OFFERING BOX.

The Magic Thank-Offering Box by Mrs. Allen K. Zartman will be presented at the Reading Convention. This will be its best advertisement. The Magic Thank-Offering Box is exactly what we need for public Thank-Offering Services. The characters are every day people, your neighbors and mine, we, ourselves, are on the platform, and see ourselves as other people see us. The variety of the characters, the humor of Susanna, the negro maid and the surprise of the magic box makes the episode highly interesting. The purpose and appeal in the last scene sends the audience away in the right spirit.

AN OUTLOOK FOR THE OUTLOOK OF MISSIONS.

Many of us recall the little sketch, "An Outlook for the OUTLOOK OF MISSIONS," by Mrs. Henry Gekeler, brought subscriptions when other methods failed. This will be re-written and brought up to date. Let us plan to use it.

New Societies

Since March 1st three new societies have been reported. A Woman's Missionary Society with ten charter members was organized in Zion Reformed Church, Stroudsburg, Pa., Rev. F. H. Blatt, pastor. Mrs. Reuben Ryle, 207 North Sixth Street, Stroudsburg, is the president.

A Woman's Missionary Society was organized in St. Stephen's Reformed Church, Wheeling, W. Va., Rev. S. H. Matzke, pastor. Mrs. M. P. Lindelof, Martin's Ferry, Ohio, is the secretary.

A Young Woman's Missionary Auxiliary, with nine charter members, was organized at Marion, Pa. Miss Maud Rhine, of Marion, is the president.

Suggested Outline for the July Missionary Meeting

Textbook: "A Crusade of Compassion for the Healing of the Nations."

Chapter V, The Near East.

Devotional Meditation: "Christianity and Health."

Recitation: "A Twentieth Century Parade."

Map Talk: What is the Near East?

Paper (10 min.): Islam—A Religion Ever Evil.

Talk (8 min.): Medical Missions in the Near East. Locate on your map three or four stations, and weave about them the story of Medical Missions.

What Mission Boards have Medical Missions in the Near East? (Get the names from the chapter.)

A Closing Thought: Rev. 7: 14.

Prayer in Unison from the Prayer Calendar.

Supplemental Material

Leaflets, "The Lady Doctor," 4 cents (suitable for a reading); "In the Steps of the Great Physician," 5 cents (basis for a talk). Both leaflets can be secured from the W. B. F. M., Reformed Church in America, 25 East Twenty-second Street, New York.

"The Urumia Exodus," 10 cents. W. B. F. M., Presbyterian Church, 501 Witherspoon Building, Philadelphia. This is a series of letters by Mrs. W. A. Shedd: Urumia, Persia, is the stage. Mrs. Shedd is the eye witness of the dramatic events of 1918. She tells of them in her letters. If some one with the dramatic instinct can be secured to *tell* the story, there is sufficient material for an entire afternoon. Use map in connection with the story.

The women of our Church should attend, at least, one of the Summer Missionary Conferences



1917-1920
Increase Member-
ship
in the
W. M. S. G. S.
8000

Membership
20,000

Increase
Thank Offering
in the
Triennium
\$33,400

Thank Offering
\$50,500

St. Mark's Reformed Church, Reading, Pa. The Convention Church

REV. GUSTAV R. POETTER, PASTOR


THE Convention Church possesses an interest, peculiar and distinct, for the women who are making the pilgrimage to the Twelfth Triennial Convention of the Woman's Missionary Society of General Synod, May 18 to 21, 1920. It is a pilgrimage, not a journey, tour or excursion. Many women will for the first time experience the pleasure and honor of being a delegate to the General Synodical Convention. For them St. Mark's Reformed Church will always be associated with that circumstance. Every member of the Convention feels a personal interest in the Church which is to be her abiding place during a week of

opportunity and work. To each one the church represents hospitality and comfort.

St. Mark's Reformed Church was organized in 1891. In 1898 Rev. C. E. Schaeffer, D. D., became the pastor. During his pastorate, the congregation moved to its present location, built the church and placed the pipe-organ. Dr. Schaeffer was the pastor for 11 years, when he resigned to become the General Secretary of the Home Mission Board. He was succeeded by Rev. F. C. Nau, of Pittsburgh, Pa., who was pastor until 1916, when Rev. Gustav R. Poetter became the pastor.

The growth of the congregation was rapid. Although less than thirty years old, the membership is 1451. The large membership works through many organizations, among which are the Woman's Missionary Society with a membership of 204, Mrs. W. M. Leinbach, President; the Ladies' Auxiliary, membership 130, Mrs. Gustav R. Poetter, President, and the Mission Band led by Miss Mabel C. Oaks. About a year ago, Miss Mabel M. Peters, a Deaconess from the Phoebe Deaconess Home, Allentown, Pa., was installed and is now assisting with the work of the congregation.

The Convention City

ORE interesting than shops, stores, public buildings or scenery are the agencies which make a healthy city life. It is a pleasure to call attention to a number of such agencies in the city of Reading—the Convention City.

Seventy Protestant Churches minister to a population of more than 100,000; five hundred industries place Reading among the foremost industrial cities of the State. Reading ranks fourth in population and third in industries. Four of its Churches, three Reformed and one Lutheran, employ deaconesses, and four of its industries have women social workers.

Twelve playgrounds are maintained in different parts of the city by the Playground Association. Two of these are in unique places: one is under the bridge arches and the other is on the top of the reservoir. On the cement covered reservoir, ice and roller skating are enjoyed. The Chamber of Commerce and the Playground Association are about to employ an expert to plan the recreational activity of the city.

The Woman's Club of Reading, organized twenty-two years ago, has been instrumental in inaugurating many welfare agencies. The first playgrounds were provided and maintained by the club; a private library was changed to the Public Library. Nineteen years ago

the Humane Society of Berks County was organized. The club has secured a police matron for City Hall to look after the female prisoners, and has visiting nurses doing work over the entire city.

Other agencies: The Social Welfare League, which looks after the poor of the city, has recently acquired a Community Kitchen and sewing room, where sewing and domestic science are taught free of charge.

The probation house for boys, called the Boys' Home, is supported by the Juvenile Court. The Beulah Anchorage, a probation home for girls, is supported by the W. C. T. U.

The Olivet Boys' Club, with four branches in the city, employs excellent methods for interesting the boys in social and athletic activities.

The Y. M. C. A. and the Y. W. C. A. are maintained on a high standard of efficiency.

Americanization work among foreign women and children is promulgated by the Woman's Club and the Y. W. C. A.

Reading has three hospitals, with free dispensaries: a tuberculosis sanatorium, hospital and dispensary.

Towering above the city is Mt. Penn. From its summit the view of the city and the surrounding country is superb. The summit of Mt. Penn may be reached over a gravity road or a three-mile boulevard.

Visitors to Reading will be interested to know that the commission form of government is giving good results in the management of the city.

The Foreign Mission Year Book of North America for 1920 gives statistics showing 2,978 women missionaries serving the Master in the foreign field. Of these a large number are teaching in well organized schools of some kind. Quite a percentage of the graduates marry educated men, ministers and teachers, and so gradually, a strong, intelligent Christian community is growing up as a result of woman's work in foreign missions.—*From the Student Volunteer Bulletin.*

Tentative Program of the Woman's Missionary Society of General Synod, May 18-21

Tuesday 9.00 A. M.

Cabinet meeting. All day session.

Tuesday 7.45 P. M.

President's Address.

Reception.

Wednesday 9.00 A. M.

Organization—

Enrollment of Officers, Departmental Secretaries, Delegates, Life Members.

Reception W. M. S. Northwest Synod, W. M. S. Sheboygan Classis and W. M. S. West New York Classis.

Reading of minutes of Executive Board Meetings.

Report of Board of Trustees.

Reports of Officers and Departmental Secretaries.

Appointment of Committees.

Wednesday 1.30 P. M.

Educational Commission, Mrs. Edward F. Evemeyer, Chairman.

Y. W. M. A., Mrs. B. F. Andrews, Chairman.

Address—Y. W. M. A., Mrs. Grace F. Farmer.

Wednesday 7.45 P. M.

Thank-offering Demonstration—

Mrs. A. K. Zartman.

Address—Mrs. Grace F. Farmer.

Thursday 9.00 A. M.

Reports—Interchurch World Movement and Interdenominational Federation Delegates.

Election of Officers.

Thursday 1.30 P. M.

Communion.

Demonstration—Life Members and In Memoriam Members—Mrs. R. Ella Hahn, Chairman.

Presentation of Board Representatives and Missionaries.

Address—"On the Trail of the Winnebagoes," Rev. Josias Friedli.

Thursday 7.45 P. M.

Address—"Children, Their Possibilities"—Mrs. John Lentz.

Pageant—"The Building of the Church"—Rev. Carl H. Gramm, D. D., Reading, Pa.

Friday 9.00 A. M.

Business.

Friday 1.30 P. M.

Business.

"Quiet Hour."

(Devotionals are still to be arranged and placed.)

A Twentieth Century Parade



CERTAIN woman went down from Harpoot to Aleppo; and she fell among Turks, who having tormented her husband and killed her son, and robbed her of her daughter, departed, leaving her half dead.

And by chance a certain American woman heard of it, and said, "I don't believe in missions, I am devoting my time to social reform, let her die!" And she passed by on the other side.

And a second American woman heard of it, and said, "I am not interested in foreign missions, there is so much to do at home; let her die!" And she passed by on the other side.

And a third American woman heard of it, and said, "How dreadful! Poor wom-

an! But I am so busy with Belgian and Polish relief work and I can do nothing, she must die!" And she passed by sadly on the other side.

But a certain missionary woman, who was doing more real social service than the first, who was a more active home missionary worker than the second, and who had given as much of her time and money for relief as the third, when she heard of it, was moved with compassion and said, "Oh, my sister! I must win these other women, that we bind up your wounds and bring you the comfort of our loving Christ."

Which of these, thinkest thou, proved neighbor to her who fell among Turks?

Helen B. Calder in Hand Book "How to Use."

Literature Department

MRS. IRVIN W. HENDRICKS
CHAMBERSBURG, PA.

Literature Chat

HRE you going to Reading? Women of the Missionary Society have been asking this question for months. Since the triennial meeting of the Woman's Missionary Society of General Synod will be held in this hospitable city, one understands the reason for this oft-repeated question. And at last, after long anticipation, the time for the meeting draws near. After the sessions begin, every moment will be filled with the business that has been accumulating, and with reports and inspirational talks, much of which the delegate will carry home with her, in her overtaxed notebook.

What a relief it will be to this book, and to the weary hand that has wielded pencil or pen, to stroll over into the Literature Room and rest while reading some of the excellent literature to be found there. After one visit, you will be looking forward to the next, and always with the thought in mind of the needs of your home society and the supply of literature, judiciously selected, which you mean to order and have sent to your address, so that, as the need arises, you will have at hand just the right leaflet, without the trouble of sending for it. Literature of the various departments, pageants and playettes, story leaflets, and all of the new mission study books, together with the Interchurch literature, will be there assembled.

The magazine department, with special combination and club rates, will attract your attention.

The Educational Commission extends to all an invitation and a welcome to the Literature Room in St. Mark's Church, Reading, during the Triennial Meeting

of the Woman's Missionary Society of General Synod.

Have you registered for attendance at the Wilson College Summer School of Missions, Chambersburg, Pa., June 29th to July 7th? Women of the Reformed Church ranked second in number of registrations last year. Because of the meeting at Reading and the fact that not all can attend both of these gatherings, it will be necessary for a number of new recruits to enroll for the Summer School. Our Executive Secretary, Miss Carrie Kerschner, will be our Camp Leader at Wilson and she will look well to the interests of the Reformed Group. Come to this Summer School of Missions and get in touch with the work being done by women of other denominations. It will inspire you to new zeal for your own work. Hear some of the master intellect of our country that has been dedicated to His service, and become familiar with face and voice of these leaders of thought in the world of Christian women.

Is your missionary vitality low? Ten days of "setting up" exercise at this Conference will send you home with the enthusiasm of youth and unbounded energy for service.

These Women Went to Chambersburg. Will You Go, Too?

A HUSBAND'S OPINION.

DID you ever come to a time in your life when so many things, H. C. of L., clothes, furniture, etc., loomed like mountains before you? Your friends seemed to have the same troubles and it didn't take much for any of you to get out of humor? You were confused, bewildered, would things ever come right? I am sure many feel the same way today. As a remedy, take in the Conference at Wilson College. Speaking to a lady recently, she said, "The trip is very reasonable, especially since one gets the one and one-third rate in carfare, but it means 'clothes.'" No, my dear Christian friends, it won't mean

added expense in that direction. Everyone is there, not for a fashion show, but with one purpose in mind, "to find their place in the uplifting of humanity," and in so doing, you come home from this closer walk with Jesus Christ—Happy—Gloriously Happy.

If the testimony of a husband counts for anything, here it is. "What must Chambersburg be like? You are like another person since you were there."

MRS. ALLEN LAUB, Bethlehem, Pa.

What It Has Done



AM quite happy indeed, to write a testimonial concerning the Summer School of Missions at Wilson College, Chambersburg, Pa., and feel it is a real privilege to do so. Many women who are interested in Mission work, have said, "I have always wanted to attend the Summer School of Missions at Northfield, but have not yet satisfied that want." When the school at Wilson was opened almost four years ago and was referred to as the new Northfield, by its very capable and distinguished leaders, many people felt that they had realized, to a certain degree, the former longing to attend a Mission School.

I believe this testimony will carry more weight by telling what we have done as a Synod in endorsing this school. The writer suggested to the Board of the Pittsburgh Synod that, as a Synod, we be represented at the opening meeting of the school and the writer was one of the women chosen to represent the Synod. The first session was such an inspiration that steps were taken to thereafter have regularly elected delegates present each year.

We then reached out into our Classics, related our experiences and spoke of the wonderful inspiration that had come to us and, last year, our efforts were rewarded by having the president and vice-president of the Synod and a representative from each Classical within the bounds of our Synod present at Wilson. This year we are sending two women for training, who will be our fall Conference speakers.

You can thus see that we were not only inspired by what we saw and heard, but heartily believe in going about and telling to others of the joy and inspiration that comes to those who mingle together as we do at Wilson; as denominational families and as one great united family all working and praying together to glorify the name of our Christ.

As we leave to go back to our respective fields of work, we go about inviting mothers to send their daughters to this inspiring Conference, telling them it is a very profitable way of spending a vacation and praying that lasting impressions may be made which might change many a luke-warm young Christian life into a live wire life of service for their Master.

It is a great privilege to be helped and inspired to greater activity by listening to women of national reputation as speakers and teachers. May God protect their lives and inspire them by His holy words so that they may be a blessing to many people who may hear them in the future, or, not hearing them, be blessed by the good works of others who did hear them.

It is with great joy and real pleasure that your humble servant offers this testimonial and appreciation of the Summer School of Missions as an especially fine training school for Missionary workers, both for young and older people.

MRS. H. D. HERSHEY, Irwin, Pa.

Investments



IN this age of financial frenzy, it is well to think of our investments aside from the material.

For me the ten days spent at the School of Missions, Chambersburg, has been a venture with returns. Any School of Missions is inspiring, but to attend one where you are linked up with people of every denomination is especially enjoyable, and we catch not only a new vision, but it spurs us on in our work as individuals. Here we sit at the feet of women seasoned in the work, giving out of their rich experience, and passing on

the inspiration gained through years of service in obeying the great command.

Whether in the classes studying the text-books, or Bible, or methods, we were there with one purpose, better preparation for active Christian service. The large number of young women attending assures us of many making safe investments, venturing time and talent for God, and the future leaders in the work will be better equipped by reason of such advantages.

MATHILDA ACCOLA,
New Philadelphia, Ohio.

Referring to the Thank-Offering Community House

*(This letter is published with the
permission of Miss Kerschner)*

San Francisco, Cal., March 4, 1920.

My Dear Miss Kerschner:

My imagination pictures you sitting in your office bundled in a sweater and shivering with the cold. *Brrrrr*, I can hear the wind howling and see the snow coming down in a blizzard. I'm not going to be mean enough to tell you about the wonderful spring weather; you know what it is from experience. The last few days have been perfect. But never mind, there is nothing so wonderful and exhilarating as a real Eastern spring, and you'll soon be in the midst of it.

I received your card, letter and pretty Christmas card, and thank you so much for them. I also received towels and many other boxes at Christmas time for the Kindergarten, some of which you were instrumental in having sent here. Thank you so much for your interest in the Kindergarten. I was so happy to receive the money Mr. Wise sent. I also received \$75.50 in addition from friends of mine and churches where my father had preached, making in all \$150.50. So far I have purchased a large sand table and box of sand, a large box of Henessey blocks, 5 boxes of 1st gift balls and enough 1-yd. wide green

burlap to go almost around three sides of the big room on which I pin my pictures. I also purchased some large pictures to have in the Kindergarten permanently.

The children are as sweet as ever, bless their hearts, and I certainly love them. They keep me busy. We went to visit the firemen at the firehouse this morning and they showed us all around. The head officer was so kind and explained everything to the children and they had a fine time, especially the older ones. Some of the younger ones were afraid.

The Sunday School is doing well. I have received \$12 to help buy Sunday School books, \$10 from a church in Skip-packville, and \$2 from a S. S. class in our Buffalo Church. I have a hard time, sometimes, to make the boys sing in tune, they forget the piano entirely and each one seems to think only of how much noise he can make. Something funny happened not long ago. Mr. Nakashima usually has them sing "God be with you, till we meet again," at the close of the Sunday School. Instead of announcing the whole title he just said, "We will sing, 'Till we meet again.'" Immediately, without the slightest hesitation, they began to sing, "Smile the while, I kiss you sad adieu," etc. You know the popular song by the name. They certainly are keen.

We had a fine Christmas and I received many gifts from the Church members and Sunday School scholars. I spent my vacation in Alhambra with my girl friend and had a real restful time.

The Thank Offering in the Woman's Missionary Society was over \$8 and we had not had the boxes more than two months. They expect to have a bazaar when the new building is finished, and at the last meeting we put the prices on the articles. We expect to have a special meeting for the public on the afternoon of March 21st. We will use the program on Christian Americanization for the meeting.

Very sincerely,

ALMA HASSEL.

SUMMARY OF INTERESTING FACTS CONCERNING THE THANK OFFERING OF THE WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD.

Classis.	Gifts for Third Year of Triennium.	Increase Over Last Year.	Total for Triennium.
Eastern Synod.			
East Pennsylvania.	\$785.37	\$201.40	\$1,822.50
Philadelphia	1,024.25	418.82	1,983.48
Lebanon	446.07	90.37	903.93
Lancaster	595.36	125.23	1,276.42
East Susquehanna..	334.80	193.70	556.44
West Susquehanna..	400.00	255.67	645.06
Tohickon	488.66	40.97	1,139.30
Goshenhoppen	269.00	109.10	559.30
Lehigh	686.46	133.72	1,527.76
Reading	427.26	155.14	913.51
Schuylkill	570.14	285.11	970.49
Wyoming	402.78	209.47	679.42

Total \$6,430.15 \$12,971.61

Classes doubling their offering in the last year in Eastern Synod—East Susquehanna, West Susquehanna, Wyoming and Schuylkill.

Ohio Synod.

Tuscarawas	\$1,713.48	\$801.75	\$3,166.54
Miami	1,265.22	520.58	2,513.13
Tiffin	1,253.28	539.65	2,453.26
Lancaster	888.84	240.21	1,938.64
Eastern Ohio	701.15	391.71	1,335.90
St. Joseph	561.98	291.86	1,028.87

Total \$6,383.95 \$12,436.34

St. Joseph Classis doubled their offering in the last year.

Pittsburgh Synod.

Allegheny	\$1,037.39	\$448.40	\$2,082.69
Westmoreland	923.96	283.67	2,025.48
Clarion	286.90	139.61	551.78
St. Paul's	507.35	344.65*	1,527.90
Somerset	555.85	193.00	1,148.04
Synodical Offering..	37.66		37.66

Total \$3,385.11 \$7,403.55

*Decrease over last year.

Potomac Synod.

Maryland	\$735.51	\$283.31	\$1,441.18
Zion's	707.27	368.86	1,196.30
Mercersburg	712.41	346.40	1,221.80
Virginia	559.54	282.85	1,039.29
North Carolina	961.81	405.71	1,713.93
Gettysburg	154.00	52.51	321.39
Carlisle	206.37	62.85	423.03
Juniata			15.00

Total \$4,036.91 \$7,371.92

Classes doubling their offering—Zion's and Virginia.

Central Synod.

Cincinnati	\$437.57	\$158.24	\$870.10
St. John's	714.11	328.81	1,446.43
Toledo	493.50	234.74	821.43
Heidelberg	660.54	353.40	1,110.90
Erie	190.16	116.06	264.26

Total \$2,495.88 \$4,513.12

Classes doubling their offerings—Heidelberg and Erie.

Southwest Synod.

Indiana	\$608.98	\$239.53	\$1,242.75
Kentucky	313.71	179.49	538.53
Zion's	742.58	323.20	1,405.88
Missouri and Chicago Classes not organized.			

Total \$1,665.27 \$3,187.16

Kentucky Classis doubled their offering.

Interior Synod.

Illinois	\$152.32	\$63.03	\$279.84
Iowa	143.11	36.88	285.18
Kansas	173.27	54.30	346.89
Lincoln	142.97	22.94	342.93
Wichita	50.28	18.59*	137.70

Total \$661.95 \$1,392.54

*Decrease.

Synod of Northwest.

Milwaukee	\$363.39	\$188.48	\$636.55
Sheboygan Classis, recently organized, gave third year...	111.82		111.82
8 Classes in Synod not organized.			

Total \$475.21 \$748.37

Milwaukee Classis doubled their offering.

German Synod of the East.

West New York ..	\$256.05	\$99.86	\$412.24
Three Classes unorganized.			

Total gifts for W. M. S. G. S. for third year of Triennium \$25,790.48

Total gifts for W. M. S. G. S. for Triennium 50,436.85

Total increase for third year 9,959.62

Total increase for present Triennium.. 33,216.76

Classes giving largest Offerings during Triennium—

Tuscarawas Classis, Ohio Synod \$3,166.54

Miami Classis, Ohio Synod 2,513.13

Tiffin Classis, Ohio Synod 2,453.26

Allegheny Classis, Pittsburgh Synod.. 2,082.69

Westmoreland Classis, Pittsburgh Synod 2,025.48

Classes giving largest amounts third year of Triennium—

Tuscarawas Classis, Ohio Synod \$1,713.48

Miami Classis, Ohio Synod 1,265.22

Tiffin Classis, Ohio Synod 1,253.28

Allegheny Classis, Pittsburgh Synod.. 1,073.39

Philadelphia Classis, Eastern Synod.. 1,024.25

Boxes distributed during the Triennium.. 47,959

Boxes distributed during third year of Triennium 24,966

Per capita gifts of W. M. S. G. S. based on membership of 1919 \$3.48

Per capita gifts of Y. W. M. A 1.55

Thank Offering of Y. W. M. A. for Triennium.

First Year \$266.05

Second Year 614.34

Third Year 1,218.94

Total for Triennium \$2,099.33

\$547.00 of this amount was paid by the Y. W. M. A. of Ohio Synod.

Auxiliaries doubling their gifts in third year.

Every Auxiliary in Ohio Synod; Westmoreland Classis, Pittsburgh Synod; Zion's Classis in Southwest Synod.

Mission Band Thank Offering for Triennium.

First Year \$115.86

Second Year 160.94

Third Year 250.95

Total \$557.75

Westmoreland Classis, Pittsburgh Synod, contributed largest amount, \$155.79.

Maryland Classis Mission Band trebled their offering.

Respectfully submitted,

MRS. ALLAN K. ZARTMAN,

Thank Offering Secretary of the Woman's Missionary Society of General Synod.

The Indian's Chance—Christian Education

RUTH NOTT, MILWAUKEE, WIS.



IN connection with our Mission among the Winnebago Indians, a day school for the children was maintained for years. Within the last few years, however, conditions changed, so as to make it necessary to keep the pupils at the Mission. The Board decided to relocate the school in a more advantageous place, and negotiated for a property at Neillsville, Wis., hoping to remodel the building on the premises to meet the needs, and be able to occupy it by September, 1919. After closer investigation, the Board found it better to purchase a different site in the same town, and put up a new building that would be better adapted to the needs. This made it necessary for the school to remain at the old station, seven miles from Black River Falls, until the new building is ready.

This school is at present maintained in spite of woeful lack of room and equipment. There are 41 pupils, ranging in age from 6 to 16. The recitations are conducted in a little one-room school, closely resembling an old-fashioned district school. This building is also used for services. During my recent visit there, which was during the week before Easter, I had the privilege of attending two prayer meetings. Although I could not understand the prayers offered by the Indians, I was deeply impressed by their earnestness and willingness to take part in the services. One is strongly attracted to the Christian Indians, and when one hears of the persecutions which some of them have had to stand from friends and relatives who are opposed to Christianity, one feels very humble indeed, as in the presence of those who have been sorely tried and have stood the test.

Because no other teachers could be secured, Mr. Benj. Stucki, who has been appointed Superintendent of Indian Missions Work, is personally taking charge of the school this year. Mr. Stucki,

whose father has been for 35 years missionary to the Indians, speaks the Winnebago fluently. Having spent his childhood among the Indians, he has their confidence, understands their problems, and can advise them much better than one who is unfamiliar with their manner of living and thinking. It is delightful to watch him teach. One does not have to be in the school many minutes to feel that the children are passionately fond of him, and he of them. Besides teaching the common branches he gives them religious instruction. With one exception, the recitations are conducted in the English language. When teaching the Beginners the Bible stories he uses the Winnebago, because they would not understand it well enough in the English. I have never seen a more interested group of children than these little ones, whose faces beamed with joy and animation, as they heard the Bible stories in their native tongue. The whole spirit of the school is splendid. One feels that these children appreciate their advantages and are determined to make the most of them.

About a block from the schoolhouse is a small house, containing three rooms and an attic. One small room is used as kitchen, and in the other two the children eat. The boys sleep in the attic of this house, crowded together as closely as possible. The girls sleep in the home of Rev. Stucki. They, too, are crowded beyond description, every inch of available space being pressed into use. I was astonished to see what splendid order prevailed, in spite of the overcrowded condition. The girls were so quiet, one would never have questioned there were children in the house.

The boys and girls are taught to help with the work. They pare potatoes, prepare the vegetables, wash dishes, sweep, help with the washing, iron, mend, darn stockings, in short do everything necessary to good housekeeping. Of course, they are children and supervision is necessary, but they are willing workers, and cheerfully go at the task assigned, much more promptly than many

white children I have seen. This training in responsibility is of inestimable value in strengthening their characters and preparing them for the life they will be obliged to lead.

With a school building planned to meet the needs of the situation, more children can be taken care of, and the work can be done without the unnecessary expenditure of energy which present conditions demand. We dare not keep these children crowded together any longer than is absolutely necessary. This winter almost all took sick with the influenza, due no doubt largely to the overcrowded condition.

Because of certain State requirements, the plans for the new building must be altered, and that is again causing delay. The Board hopes, however, to begin building operations soon. Our work among the Winnebagoes is well founded; our workers have the confidence of the Indians, and the proposed improved facilities will offer a means through which our Church can in a measure repay the tremendous debt our race owes to the red men—the former owners of our land. We have robbed him of his treasures and reduced him to abject poverty—let us do our share toward improving his temporal condition, and above all let us strengthen the hands of those who are endeavoring to lead him out of the darkness of heathendom into the light of the Gospel!

Miss Nott spent the week preceding Easter at the Indian school. Before she left, she asked Rev. Stucki to have some of the girls write letters to her. A number of the girls wrote on the evening of April 6th. At our request the letters were sent to us. We wish every letter could be published. Some of our Mission Band girls might wish to write to

Violet King Swan. Her letter follows.—Ed.

Black River Falls, Wisconsin,

April 6th, 1920.

My Dear Miss Ruth,

We were very sorry when you left. Mr. Ben told us to write to you.

We had a service here on Easter morning, and this I want to tell you about. We celebrated the Lord's Supper here. And all of us school children sang two songs. In the last two weeks before Easter we learned these two songs. Just before we sing them we always say the words over again so that we can sing them well. When we sang in church we sang Christ the Lord is Risen Today. When we were through singing this song, we sang the first verse over again, because that went the best. The second song we sang was Come Thou Almighty King.

On Good Friday we had services as usual. And two Indians were baptized by name of Standing Bull and his wife. This week we had another visitor. He was Professor Hofer of the Mission House. He seems to be a very good man. He gave us a talk and told us he was born in Switzerland. He said that he has a brother in Austria. He said that the people were going hungry in Austria. I feel sorry about that but I don't know how we could help them. I hope that God will provide for them and us.

Oh yes, I forgot to thank you for those candies which you gave us for Easter. Thank you very much for them. Miss Ruth I think I ate about two dozen eggs on Easter or more. I don't know exactly how many I ate because I didn't count them. I know it's about two dozen counting your candy eggs.

Well I must close now with greetings to you and your pupils.

From your friend,

VIOLET KING SWAN.

R. F. D. No. 8, Box 79.

Wanted—An American Preacher for Shanghai

Julian Arnold, American Commercial Attache, suggests solution of problem facing Americans in the Far East.

A prominent Chinese of Shanghai, a graduate of an American missionary school, asked an American resident there why it is that the American missionary urges the Chinese to attend church regularly, while very few of the non-missionary members of the American community are members of the China churches or attend divine service. We have in China over four thousand Americans in our missionary population, spending upwards of \$12,000,000 a year in missionary activities, and the Chinese with whom they are working are at a loss to understand why the American non-missionary shows such little interest in church work. Both the American and the British missionaries in China have gone there to devote their services to the needs of the Chinese population, which means that they have found it necessary to learn the language and to adapt themselves to the conditions obtaining among the Chinese people. This has resulted in taking them away from the non-Chinese communities for the concentration of their efforts upon the native population. In learning to know the Chinese and understanding his peculiar needs, the American missionary has got away from the environment of the non-missionary American community resident in China.

Probably no other means of helping this situation will be so effective as having the services in Shanghai of a noted American preacher, a man who stands out prominently in some centre of population in America and who has made a reputation as a big brained and broad-gauged man. Such a man would command the respect of the English-speaking communities in Shanghai, including Chinese well versed in English, and he would be able to exert a big influence with these people as well as help to bridge this gulf which unfortunately exists between the missionary and non-missionary interests. Furthermore, on national holidays and other important occasions, he would be able to speak for American ideals and American institutions, and in his contact with influential Chinese and other peoples in Shanghai do a big work in making the

West more favorably understood by the East.

It is presumed that such a man will be paid a handsome salary, which will permit him to live in a way which will make it possible for him to take his part actively in the social life of Shanghai. The salaries which are given to our missionaries in China do not permit them to take an active part in the social affairs of the foreign communities. Many prominent Americans and other foreigners come to Shanghai from time to time and a noted American preacher who has had splendid connections in America would undoubtedly be able to be of useful service in aiding these people to meet with the peoples resident in Shanghai. Probably the best method of handling this proposal would be to arrange for an American preacher in some big American city to spend what might be termed his Sabbatical year at Shanghai. Coming fresh from the United States after close and intimate contact with prominent American business interests, he would be most cordially welcomed in Shanghai and could speak as one of authority on latest American development. After his year in Shanghai he would be able to return to America conversant with much of China and many of the questions confronting the Chinese people. His services in the United States on behalf of more intelligent relations between America and China would be most valuable.

We should also have such a man at Peking. While Shanghai is the commercial metropolis of China, Peking is the political capital; there an entirely different atmosphere prevails. Peking as contrasted with Shanghai. It would be a splendid idea if the man who was detailed to Shanghai could spend his second year at Peking, for in this way he could secure far more accurate and more intimate knowledge of China and the problems of the Chinese people than possible by confining his activities to Shanghai alone.

If these men were married and took with them their families, it would even help somewhat more to further our relations with the Chinese people because the New China will be much influenced by what the women of this country have to do for it as by what the Chinese men are able to do. In fact, the New China places much hope upon the work of women.

It would pay our missionary societies to give this matter their first consideration. In the end that two of our biggest preachers invited to accept this offer on a basis which would make it most attractive to them financially and with a full understanding of the marvelous opportunities which the position have to offer, both for service to the Chinese and to the American peoples.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS

General Fund Receipts for March

<i>Synods—</i>	1920.	1919.	<i>Increase.</i>	<i>Decrease.</i>
Eastern	\$6,261.15	\$5,747.49	\$513.66	.....
Potomac	946.77	969.90	.....	\$23.13
Ohio	2,273.61	3,316.50	.....	1,042.89
Pittsburgh	1,960.00	1,583.50	376.50	.....
Interior	150.00	200.00	.....	50.00
German of the East.....	624.96	425.90	199.06	.....
*Central .....	.....	.....	.....	.....
*Northwest .....	.....	10.00	.....	10.00
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.	799.00	160.00	639.00	.....
Y. P. S. C. E.	10.00	.....	10.00	.....
All other sources.....	1,172.31	311.01	861.30	.....
	<u>\$14,197.80</u>	<u>\$12,724.30</u>	<u>\$2,999.52</u>	<u>\$1,126.02</u>
	<i>Increase for the month.....</i>			<u>1,473.50</u>
				<u>\$2,599.52</u>

*For Hungarian and Harbor Missions only.

†The W. M. S. G. S. gave \$324.33 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS

Comparative Statement for March

<i>Synods—</i>	1919.			1920.			<i>Increase.</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Special.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Special.</i>	<i>Totals.</i>		
Eastern	\$6,464.16	\$3,141.48	\$9,605.64	\$6,824.33	\$4,625.95	\$11,450.28	\$1,844.64	.....
Potomac	1,026.28	1,083.97	2,110.25	1,201.71	2,449.06	3,650.77	1,540.52	.....
Pittsburgh	1,390.15	203.19	1,593.34	2,060.00	691.45	2,751.45	1,158.11	.....
Ohio	3,116.50	1,314.37	4,430.87	3,515.15	1,136.77	4,651.92	221.05	.....
Interior	183.07	356.45	539.52	200.00	319.39	519.39	.....	\$20.13
Central	392.88	819.63	1,212.51	231.81	1,429.68	1,661.49	458.98	.....
German of East	324.66	551.08	875.74	225.95	120.96	346.91	.....	528.83
Northwest	666.17	1,078.47	1,744.64	50.00	1,387.20	1,437.20	.....	317.44
Southwest	155.14	902.23	1,057.37	689.05	262.51	951.56	.....	105.81
Bequests .....	.....	1,194.14	1,194.14	.....	654.75	654.75	.....	539.39
Annuity Bonds. ....	.....	.....	.....	.....	.....	.....	.....	.....
W. M. S. G. S. ....	.....	50.50	50.50	.....	1,618.71	1,618.71	1,568.21	.....
Miscellaneous.. ..	.....	369.13	369.13	.....	159.54	159.54	.....	209.59

Totals.....\$13,719.01 \$11,064.64 \$24,783.65 \$14,998.00 \$14,855.97 \$29,853.97 \$6,791.51 \$1,721.19

Net Increase, \$5,070.32

Do You Think this is Fair?

In one community in West Virginia there are 25,000 people with only one church, yet in California there is another community with only 1,000 people which has fourteen churches.

New York has 3,616 clergymen. The United States and Canada have sent to the entire foreign field 2,678 clergymen.

New York has 8,241 doctors and 8,021 graduate nurses. All the foreign mission stations have 515 doctors and 130 graduate nurses from the United States and Canada.

There never has been a period in the history of the world when the doctrine of Cain was so widespread as it is today, especially when that brother happens to live in Japan, China, India or Africa.

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Fifteenth and Race Streets, Philadelphia. Pa.

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Rev. John C. Horning, Western.

Rev. A. Carl Whitmer, Emeritus.

Rev. Josais Friedli, German.

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Field Secretaries,

Rev. Jacob G. Rupp, Allentown, Pa.

Rev. Daniel Burghalter, D. D., Tiffin, O.

Meetings.

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

WOMAN'S MISSIONARY SOCIETY

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Mrs. E. W. Lentz, Bangor, Pa.

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Secretary of Thank Offerings,
Mrs. Allen K. Zartman, 1354 Grand ave., Dayton, O.

Executive Secretary,
Miss Carrie M. Kerschner, Reformed Church Building, Philadelphia, Pa.

Secretary of Life Members and Members in Memoriam,

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Secretary of Missionary Correspondence,
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Secretary of Young Woman's Auxiliaries,
Mrs. B. F. Andrews, 280 W. North street, Akron, Ohio.

Secretary of Mission Band Department.

Mrs. John Lentz, 218 Broadway, Milton, Pa.

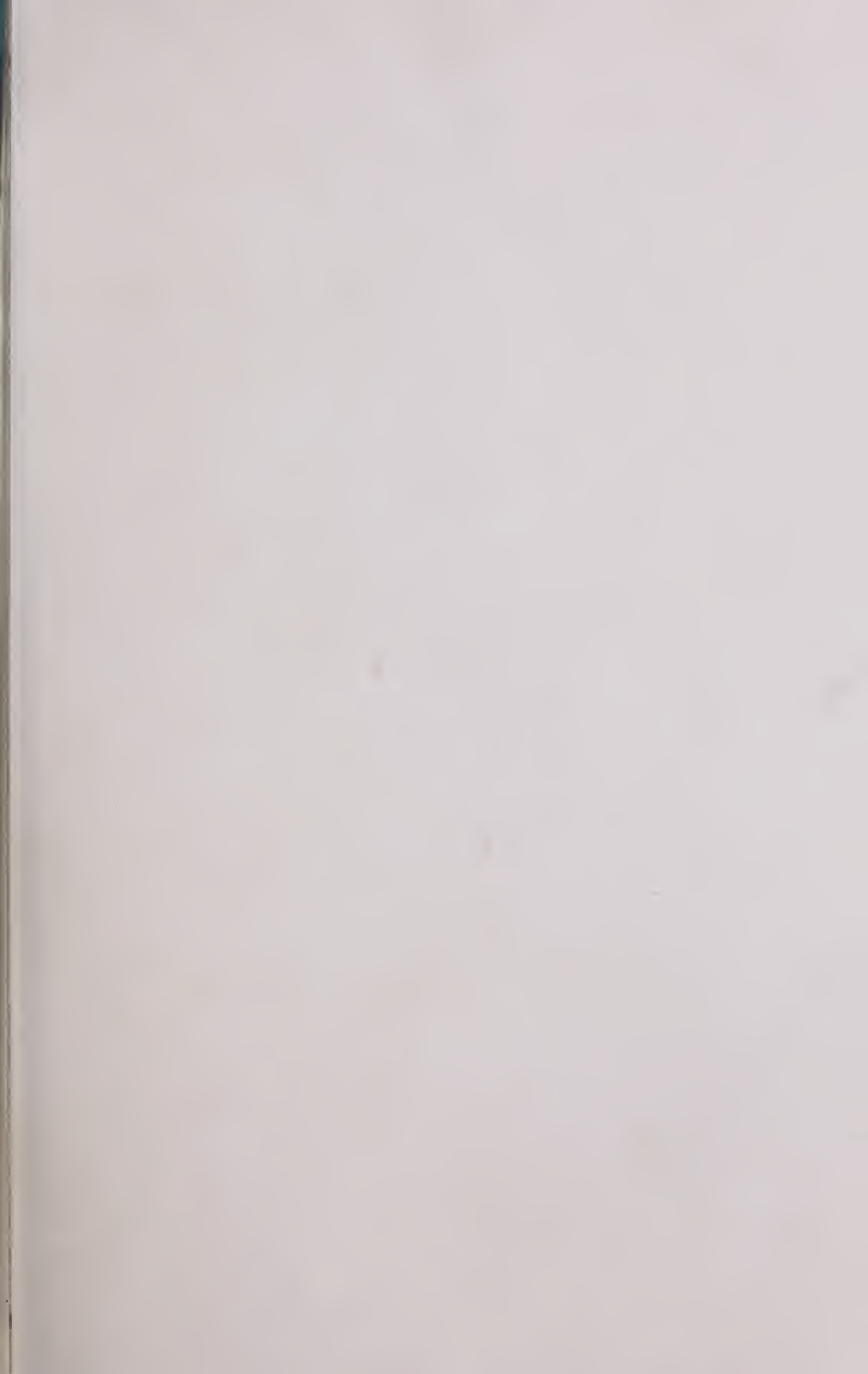
Secretary of Organization in German Synods,
Miss Ruth Nott, 1192 Ninth street, Milwaukee, Wis.

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Mrs. Conrad Clever, Hagerstown, Md.

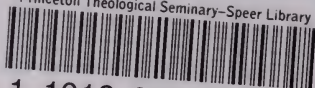
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